

THE
CREDIBILITY
OF THE
GOSPEL HISTORY,
PART II.
OR THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT

Confirmed by Passages of ancient Authors, who were
contemporary with our SAVIOUR, or his APO-
STLES, or lived near their Time.

VOL. V.

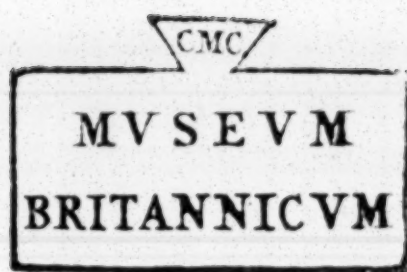
Containing the History of Christian Writers from the
Year of our Lord ccli. to the Year ccc. with their
Testimony to the Books of the NEW TESTAMENT.

By *NATHANIEL LARDNER*.

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M DCC XLIV.



MVSEVM
BRITANNICVM



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 *HEN I began this work, I declined writing the historie of the heretics of the first two centuries, because of the difficulty of the subject, and for some other reasons : Not intending to omit it entirely, but deferring it till another opportunity, if God permit. But when I came lower, I did not discern those reasons any longer. Accordingly, I placed near the beginning of the fourth volume a chapter, containing the historie of Noetus, and others called heretics, in the former part of the third centurie : And in the*

A 2 chap-

chapter of Dionysius of Alexandria I inserted an account of Sabellius, Paul of Samosata, and the controversies about the Millennium, and the baptism of heretics. Following this method, the Manicheans, who appeared about the year 280. should have been in this volume, which carries down the historie of Catholic writers to the year of Christ 300. But for want of room, I have been obliged to reserve their historie for the next volume; which is in good forwardnesse, and I hope may be published next winter.

*It is not unlikely, that some may begin to charge me with prolixity in this work, which is already encreased to several volumes. But it should be considered, that my volumes are small, for a design of this nature, being in the octavo form only. And I believe, that they who have read them, so far as we have proceeded, are convinced
of*

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v

of the propriety of writing, when we can, the historie of authors in the words of their contemporaries, or such as lived near their time; and of the necessity of taking some particular notice of the works ascribed to them, for distinguishing their genuine writings from spurious: that we may admit of none but credible witnesses, lyable to no suspicion. And some select passages may be of use to shew the learning and piety of the primitive Christians, and their sentiments upon some points, which have been much controverted in late ages. Moreover the particular design of this work, as formerly shewn, is to enable persons of ordinarie capacities, who have not an opportunity of reading many authors, to judge for themselves concerning the external evidence of the facts related in the New Testament. I write chiefly for Gentlemen, and such others, as are not possessed of large libraries. And therefore I produce

duce passages of ancient authors at length, and oftentimes transcribe also the original words at the bottom of the page, that this evidence may at once appear in a clear and satisfactorie light. All which things take up a great deal of room. But since they cannot be well omitted, I do not see any good reason to alter my method. And I presume, it will be still approved by others. When we get below Eusebius of Caesarea, it will not be needful to be so particular.

The

Febr. 14. 1743-4.



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THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT
CONFIRMED, &c.

BOOK I.

CHAP. XLVI.

ST. CORNELIUS *and* ST. LUCIUS,
Bishops of Rome.

I. ST. CORNELIUS. II. ST. LUCIUS.

I. "  ORNELIUS (a) Bishop of *A. D.*
" the city of *Rome*, to whom ^{251.}
" there are eight of *Cyprian's*
" letters still extant, wrote an epistle to *Fa-*
" *bius* Bishop of *Antioch* concerning the sy-
B " nod

he

(a) Cornelius Romanae urbis episcopus, ad quem octo Cypriani exstant epistolae, scripsit epistolam ad Fabium, Antiochenae ecclesiae episcopum, de synodo Romana, Italica, Africana; et aliam de Novatiano, et de his qui lapsi sunt; tertiam de gestis synodi; quartam ad eundem Fabium valde prolixam,

A. D.
251.

“ nod at *Rome*, in *Italie*, and *Africa* ; and
 “ another concerning *Novatus*, and of those
 “ that had lapsed ; a third concerning the
 “ acts of the synod ; a fourth to the same
 “ *Fabius*, which is very long, and contains
 “ the rise and condemnation of the *Nova-*
 “ *tian* heresie. Having been crowned with
 “ martyrdom for *Christ*, he was succeeded
 “ by *Lucius*.” So writes St. *Jerome* in his
 Catalogue, or book of Illustrious Men.

Fabian, who sat in the See of *Rome* four-
 teen years, of whose ordination *Eusebe* (*b*)
 has given us a very remarkable historie, suf-
 fered martyrdom (*c*) in the month of Janu-
 arie 250. After his death there was a va-
 cance for about the space of sixteen months
 upon account of (*d*) the troubles they were
 in, during which time the clergie of *Rome*
 governed the church. In the begining of
 June 251. the heat of the persecution being
 some-

prolixam, et Novatiana haereseos causas et anathema con-
 tinentem. Rexit ecclesiam annis duobus sub Gallo et Volu-
 fiano, cui ob Christum martyrio coronato successit Lucius.
De V. I. cap. 66.

(*b*) *H. E. L. vi. cap. 29.*

(*c*) *Vid. Pagi Crit. 250. n. vii.*

(*d*) — quibus, post excessum nobilissimae memoriae viri
Fabiani, nondum est episcopus propter rerum et temporum
 difficultates constitutus. *Cleri Roman. Epist. ap. Cyprian.*
Ep. 30. [al. 31.] p. 58. Oxon.

Ch. xlv. ST. CORNELIUS.

3

somewhat abated at *Rome*, even before the death of *Decius*, *Cornelius* was chosen Bishop, and successor of the abovenamed *Fabian*, with the general approbation (e) of the clergie and people of the church of *Rome*, and the concurrence (f) of sixteen Bishops, then in the City, as *St. Cyprian* writes.

A. D.
251.

The election however was not unanimous. Some, both of the clergie and people of *Rome*, dissented; by whom *Novatus* was chosen Bishop, who was ordained also by three *Italian* Bishops.

Both *Cornelius* and *Novatus* sent abroad (g) letters and deputies to foreign Bishops and Churches, notifying their election and ordination: but *Cornelius's* letters and deputies met with, generally, the most favorable reception.

B 2

(e) Factus est autem *Cornelius* episcopus de Dei et Christi ejus judicio, de clericorum pene omnium testimonio, de plebis quae tum affuit suffragio, et de sacerdotum antiquorum et bonorum virorum collegio; cum nemo ante se factus esset, cum *Fabiani* locus — vacaret. *Cypr. Ep. 55. p. 104.* — qui episcopo *Cornelio* in catholica ecclesia de Dei judicio et cleri ac plebis suffragio ordinato, profanum altare erigere, — tentaverit. *Id. Ep. 68. Pam. 67. p. 177.*

(f) Et factus est episcopus a plurimis collegis nostris, qui tunc in urbe *Roma* erant, qui ad nos literas honorificas, et laudabiles, et testimonio suae praedicationis illustres de ejus ordinatione miserunt. *Cypr. Ep. 55. [Pam. 52.] p. 104.* Episcopo in ecclesia a sedecim coepiscopis facto. *Ibid. p. 112.*

(g) Vid. *Cypr. Ep. 44. init. et Ep. 45. [42.] p. 87. Oxon.*

A. D.
251.

ception. He therefore was approved of as rightful possessor of that See, and *Novatus* is esteemed the first Antipope, and the first author of schism at *Rome*.

In (*b*) October 251. *Cornelius* convened a numerous Council at *Rome*, consisting (*i*) of sixty Bishops, and a much larger number of Presbyters and Deacons; who all confirmed his election, and condemned *Novatus*, and the rigid doctrine he now went into concerning the lapsed. *Cornelius* likewise took the sentiments of other Bishops in *Italie*, who could not be present at the Council held at *Rome*: which is, probably, what (*k*) *Jerome* means by the *Italian Synod*. And the same things having been resolved upon in a Council at *Carthage*, we have at length the three synods mentioned by *Jerome*, and the sense of (*l*) *Eusebe*, whom *Jerome* copied.

There is little certainly known of *Cornelius's* life, before he was advanced to this bishoprick; except that (*m*) *Cyprian* says, he had

(*b*) *Vid. Pagi Crit.* 251. n. 26. *Basn.* 251. n. viii.

(*i*) *Vid. Euseb. l. vi. cap. 43. p. 242. A.*

(*k*) *Vid. Pagi ibid. et Tillemont St. Corneille Art. viii. p. 33. 34. Tom. 3. P. 3.*

(*l*) *Euseb. l. vi. cap. 43. p. 242. B. Conf. eund. p. 245. D.*

(*m*) Nam quod ad *Cornelium*, — non ille ad episcopatum subito pervenit, sed per omnia ecclesiastica officia promotus,

Ch. xlvi. ST. CORNELIUS.

5

A. D.

251.

had passed through all the lower offices in the church, and behaved well therein.

St. *Jerome* in his Catalogue, as we have seen already, says, that *Cornelius was crowned with martyrdom*. He speaks to the like purpose (*n*) elsewhere. St. *Cyprian* (*o*) likewise calls *Cornelius* a Martyr. But though *Jerome* seems to say, that *Cornelius* dyed at *Rome*; it is at present the general (*p*) opinion, that he dyed at *Circumcellae*, now *Civita Vecchia*, whither he had been banished by *Gallus*. *Jerome* having sayd of *Cyprian*, that (*q*) he dyed on the same day of the month, though not in the same year with *Cornelius*; it is

B 3

con-

et in divinis administrationibus Dominum saepe promeritus, ad sacerdotii sublime fastigium cunctis religionis gradibus ascendit. *Cypr. Ep.* 55. [*al.* 52.] p. 103.

(*n*) Sub Decio et Valeriano persecutoribus, quo tempore Cornelius Romae, Cyprianus Carthagine, felici cruore martyrium pertulerunt. — *De Vit. Paul. Erem. T. iv. P. ii. Edit. Bened.*

(*o*) Unde illic repentina persecutio nuper exorta sit, unde contra ecclesiam Christi et episcopum Cornelium beatum martyrem, vosque omnes secularis potestas subito proruperit. *Cypr. Ep.* 61. [*al.* 58.] p. 144. Si vero apud Cornelium fuit, qui Fabiano episcopo legitima ordinatione successit, et quem, praeter sacerdotii honorem, martyrio quoque dominus glorificavit. *Id. Ep.* 69. [*al.* 76.] p. 181.

(*p*) *Tillemont St. Corneille Art. xvi. Pearson. Annal. Cypr.* 252. n. xii. xiii. *Pagi* 252. n. xii. xiii. *Basn.* 252. n. x.

(*q*) Passus est, — eodem die quo Romae Cornelius, sed non eodem anno. *De V. I. cap.* 67.

A. D. concluded, that *Cornelius* dyed on the 14th
 251. of September 252.

Jerome says, that *Cornelius* governed the church two years, under *Gallus* and *Volusian*. But those two years must not be reckoned compleat. For the most learned critics and chronologers compute, that (*r*) his episcopate was not above one year three months and ten days; part under *Decius*, and part under *Gallus*. And yet *Eusebe* gives him (*s*) about three years. However, he may be supposed to allow him all the space of time from the death of *Fabian*, including the vacance of the See. But *Du Pin* (*t*) is greatly mistaken in saying, that he dyed near the end of the year 253. having been Bishop two years and some months.

Cornelius has a place in *Jerome's* Catalogue of Ecclesiastical Writers, who mentions four of his letters sent to *Fabius*; though it is (*u*) supposed now by some learned men, that *Eusebe* (*x*) speaks of but three epistles of *Cornelius* to that Bishop of *Antioch*. However,

(*r*) *Vid. Pearson. An. Cypr. 251. n. vi. Pagi 251. n. xix. Tillem. ut supra Art. xvi. p. 70. et Note 14.*

(*s*) *H. E. l. vii. cap. 2.*

(*t*) *Nouv. Bibl. T. i. p. 180. Amsterd*

(*u*) *Vid. Basnag. Ann. 252. n. xi.*

(*x*) *H. E. L. vi. cap. 43. p. 242. B. C. D.*

ever, it cannot be questioned, but *Cornelius* wrote other letters, beside those mentioned by *Jerome*. *Eusebe* (y) speaks of a letter of his to *Dionysius* of *Alexandria*. He likewise wrote several letters (z) to *Cyprian*, two of which (a) we still have. And *Tritheimius* expressly says, that (b) *Cornelius* wrote many letters to *Cyprian* Bishop of *Carthage*, and other letters to others. The eight letters of *Cyprian* to *Cornelius*, mentioned by *Jerome*, still remain.

A. D.

251.

I shall by and by make use of the long letter to *Fabius*, mentioned by *Jerome*, there being considerable fragments of it preserved by *Eusebe* in his *Ecclesiastical Historie*.

There are not many texts of *scripture* quoted in the two remaining letters of *Cornelius* to *Cyprian*, or the just mentioned fragments. But it may be well taken for granted, that he received the same books with *Cyprian*, and other *Christians* of that age.

B 4

I take

(y) — καὶ Κορνηλίῳ τῷ κατὰ Ρώμην γράφει, δεξιόμενος αὐτῷ τὴν κατὰ τὸ Νουάτε ἐπιστολήν. *H. E. l. vi. cap. 46. p. 247. D.*

(z) *Vid. Basnag. ibid.*

(a) *Apud Cyprian. Ep. 49. 50. [juxta Pamelium. 46. 48.]*

(b) *Ad Cyprianum Carthaginensem episcopum plures scripsit epistolas, et alias ad alios. Tritheim. de Script. Ec. cap. xl.*

A. D.
251.

I take no notice of the pieces, which without ground have been ascribed by some to this Bishop of *Rome*. Such as desire farther information of these may consult (c) *Basnage*, (d) *Tillemont*, and others.

A. D.
252.

II. *Cornelius*, as St. *Jerome* says, was succeeded by *Lucius*. Herein he agrees with (e) *Eusebe*, who adds, that *Lucius* did not sit out full eight months. At present, the day of his ordination, and the duration of his episcopate, are reckoned (f) uncertain. However Bp. *Pearson* thought it probable, that (g) *Lucius* was ordained on the 25th of September, and sat five whole months and ten days, dying on the 4th of March 253. *Basnage* (b) differs very little from him. *Lucius* was banished from *Rome* under *Gallus*. But he soon (i) returned. Of his speedie release there is no reason known, beside the divine goodnesse. We have a letter of St. *Cyprian* to *Lucius*, wherein he congratulates

(c) *Ann.* 252. n. xii.

(d) *Mem. Ecc. T. 3. P. 3. Saint Corneille Art. 17. p. 71.*
et Note xv.

(e) *Lib. vii. cap. 2.*

(f) *Pagi Crit.* 252. n. 14. — 17.

(g) *Annal. Cyprian.* 252. n. 15.

(b) *Ann.* 252. n. 13.

(i) *Pearson. ib.* n. 18.

Ch. xlv. ST. LUCIUS.

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lates him (*k*) upon his return from his exile ; as he says, he had done before upon his ordination, and confession. In another letter writ afterwards to Pope *Stephen*, *Cyprian* (*l*) calls *Lucius* a Martyr. But that word is not here to be understood strictly. For, properly speaking, *Lucius* was only a Confessor.

A. D.

252.

We know of no writings of *Lucius*, but (*m*) such as are ascribed to him without ground.

(*k*) Et nuper quidem tibi, frater carissime, gratulati sumus, cum te honore geminato in ecclesiae suae administratione confessorem pariter et sacerdotem constituit divina dignatio : Sed et nunc non minus tibi et comitibus tuis atque universae fraternitati gratulamur, quod cum eadem gloria et laudibus vestris reduces vos denuo ad suos fecerit benigna domini et larga protectio. *Cypr. Ep. 61. [al. 58.] init.*

(*l*) Servandus est enim antecessorum nostrorum beatorum martyrum Cornelii et Lucii honor gloriosus. — Illi enim pleni Spiritu Dei et in glorioso martyrio constituti dandam esse lapsis pacem censuerunt. *Ep. 68. [al. 67.] p. 179.*

(*m*) *Vid. Basnag. ibid. n. xiv.*



CHAP. XLVII.

NOVATUS, otherwise called
NOVATIAN.

- I. *His Historie.* II. *His, and his followers peculiar opinions.* III. *The time of his taking up his particular sentiment.* IV. *Historie of his followers.* V. *His Works.* VI. *His Character.* VII. *His Testimonie to the Books of the N. T.* VIII. *Scriptures received by the Novatians, his followers.*

A. D.
251.
His Historie. I. **S**T. Jerome's chapter of (A) *Novatus*, next following that of *Dionysius* of *Alexandria*, being short, I shall transcribe it here entire : " *Novatus* (a) Presbyter of the " City of *Rome*, having endeavored to in-
" vade

(A) *of Novatus.*] He is now generally called *Novatian*. But I hope to shew in a Note at the end of this volume, that his true name is *Novatus*.

(a) *Novatianus Romanae urbis presbyter, adversus Cornelium cathedram sacerdotalem conatus invadere, Novatianorum, quod Graece dicitur καθαρῶν [al. καθαρών] dogma constituit, nolens apostatas suscipere poenitentes. Hujus auctor*
Novatus,

Ch. xlvii. NOVATUS.

II

“ vade the episcopal chair in opposition to
 “ *Cornelius*, formed the sect of the *Novatians*, whom the *Greeks* call pure, not
 “ allowing apostates to be received, though
 “ they repent. The first author of this rigid
 “ principle was *Novatus*, *Cyprian's* Presbyter.
 “ His works are such as these : Of Easter,
 “ Of the Sabbath, Of Circumcision, Of
 “ the (B) High-Priest, Of Prayer, Of Jew-
 “ ish Meats, [*another (c) piece, the title of*
 “ *which I do not understand :*] Concerning
 “ *Attalus*, and many other, and Of the
 “ Trinity, a large volume, being a kind of
 “ epitome of a work of *Tertullian*. Many
 “ by mistake consider this as a work of
 “ *Cyprian*.”

A. D.

251.

There is another authentic account of *Novatus* in the Fragments of the before-men-
 tioned

Novatus, *Cypriani* presbyter, fuit. Scripsit autem de Pascha, de Sabbatho, de Circumcisione, de Sacerdote, de Oratione, de Cibis Judæicis, de Instantia, de Attalo, multaque alia, et de Trinitate grande volumen, quasi ἐπιστολὴν operis *Tertulliani* faciens : quod plerique nescientes *Cypriani* existimant. *Hieron. de Vir. Ill. cap. 70.*

(B) *Of the High-Priest.*] In the *Latin*, de Sacerdote. But whether my translation be right, I cannot say. *Du Pin* translates, *du Souverain Pontife ; Tillemont, sur le Pontife.*

(C) *another piece, the title of which I do not understand.*] In the *Latin* of *Jerome*, de Instantia : in the *Greek* version of *Sophronius*, περὶ τῶν ἐνεσώτων : by *Du Pin* translated, *de la Fermeté ; by Tillemont, sur l'Instance.*

A. D.
251. } tioned long letter of *Cornelius* to *Fabius* Bishop of *Antioch*, which we have preserved in *Eusebe's* Ecclesiastical Historie. As it is the usual method of this work to take the historie of writers, as often as we can, from contemporaries, it is fit we should hear *Cornelius*.

In this letter, writ after the Council of *Rome*, where *Novatus* and his principles had been condemned, near the end of the year 251. or at the begining of 252. *Cornelius* informs *Fabius*, that severall of those who had sided with *Novatus* had now deserted him. “ *Maximus*, says (b) he, a Presbyter
“ among us, and *Urbanus*, who have acquired great honour by the confessions
“ they have made of our religion; and *Sidonius*, and *Celerinus*, a man, who through
“ the divine mercie has patiently endured
“ all kinds of torments, and by the strength
“ of his faith, surmounting the weaknesse
“ of his bodie, compleatly vanquished the
“ enemy. All these, he (c) says, having
“ detected *Novatus's* subtlety, his lyes, perjuries, unfociable and wolvisb disposition,
“ were returned to the holie church, giving
“ proofs

(b) ap. *Euseb. H. E. l. vi. cap. 43. p. 242. D.*

(c) *ibid. p. 243. A.*

“ proofs of all these things in the presence
 “ of divers Bishops, and Presbyters, and a
 “ great number of the Laity ; lamenting
 “ and confessing their fault, that being se-
 “ duced they had for a time withdrawn
 “ themselves from the church.” And soon af-
 ter, as *Eusebe* says, *Cornelius* adds: “ This (d)
 “ wonderful man, this zealous defender of
 “ church-discipline in all it's strictnesse,
 “ when he had determined to seise the epif-
 “ copate, which was not assigned him by
 “ heaven, chose out two of his associates,
 “ men of an abandoned character. These
 “ he sent into an obscure corner of *Italie*,
 “ to fetch thence three Bishops, simple and
 “ illiterate men ; whom they perswaded to
 “ believe, that a difference having arisen at
 “ *Rome*, they ought by all means to hasten
 “ thither to assist as mediators together with
 “ other Bishops in composing it. When they
 “ were come to *Rome*, they being, as I sayd,
 “ persons of little experience, and unac-
 “ quainted with the arts and subtleties of
 “ designing men, he shut them up in a pri-
 “ vate apartment with some of his confi-
 “ dents. And when he had made them eat
 “ and drink to excesse, at four of the clock

“ in

(d) *ibid.* C. D. et p. 244.

A. D.
251.

“ in the afternoon (*e*) he compelled them
 “ to ordain him Bishop by a vain and inef-
 “ fectual imposition of their hands. Not
 “ long after one of those Bishops came to
 “ the church, with tears lamenting and con-
 “ fessing his fault ; whom we received to
 “ communion, as a layman, at the earnest
 “ entreaties of the people. Having deposed
 “ the other two, we appointed successors in
 “ their room, whom we have sent to take
 “ possession of their Sees. Such disturbances
 “ and divisions has this zealous defender of
 “ the gospel caused in a church, where he
 “ knows there are forty-six Presbyters, seven
 “ Deacons, forty-two Acolyths, Exorcists
 “ Readers and Porters fifty-two, and above
 “ fifteen hundred Widows and other indigent
 “ persons, who are all maintained by the
 “ grace and bounty of the Lord. But no
 “ respect for all these, nor for the vast mul-
 “ titude of the people of this large and
 “ flourishing church, could restrain him from
 “ so desperate an attempt.” Then, says *Eusebe*,
 “ after some other things intervening he
 “ proceeds : “ And what was the ground of
 “ these aspiring thoughts ? upon what wor-
 “ thie deeds of his did he build his hopes
 “ of

(*e*) ὥρα δεκάτη. *ib.* p. 243. D.

“ of a bishoprick? Was it, that (f) he had
 “ been always and from the begining of the
 “ church? or had sustained many combats
 “ in it's defense? or had been in many dan-
 “ gers for the sake of religion? No: the (g)
 “ first occasion of his faith was a dangerous
 “ distemper; and when all hopes of life
 “ were gone, he received baptism by the
 “ pouring on of water, as he lay in his bed,
 “ if that may be called baptism.—More-
 “ over afterwards through fear and fondness
 “ of life in the time of persecution he dis-
 “ owned his being a Presbyter. For being
 “ desired by the Deacons to come out of his
 “ chamber, where he had shut himself up,
 “ and to comfort and encourage the bre-
 “ thren as became a Presbyter to do; he
 “ was so far from complying with their en-
 “ treaties, that he put them off with scorn,
 “ saying; he would be no longer a Presby-
 “ ter, and that he was for another sort of
 “ philosophie.” And to pass over some other
 things, says *Eusebe*, he observes; “ Thus (h)
 “ behaved this person, who had been made
 “ Presby-

(f) ἀρά γε διὰ τὸ ἐξ ἀρχῆς ἐν τῇ ἐκκλησίᾳ ἀνεσφάθαι;
ib. p. 244. B.

(g) Ἀλλ' ἐκ τούτου ὧ γε ἀφορμὴ τῇ πιστεῦσαι γέγονεν.—
κ. λ. ib. C.

(h) p. 245. A.

A. D. 251. { “ Presbyter by the special favour of the
 “ Bishop of that time, when all the clergie
 “ and most of the people opposed it : for-
 “ asmuch as it was not a regular thing, to
 “ admit a man into the number of the cler-
 “ gie, who had only been besprinkled as he
 “ was in his bed under a distemper.” *Cornelius*
 says likewise in this letter, that (i) *Novatus*
 had obliged his followers to take an oath
 upon the eucharist, that they would never
 forsake him, to go over to his adversarie. Ne-
 vertheless *Cornelius* soon after adds : “ He (k)
 “ is now left almost alone, the brethren de-
 “ serting him daily, and returning to the
 “ church. Whom also *Moses*, a blessed Mar-
 “ tyr, who among us lately suffered a glo-
 “ rious martyrdom, perceiving the confidence
 “ and presumption of the man, separated
 “ from his communion, together with five
 “ Presbyters, who with him had schisma-
 “ tically forsaken the church.” To conclude,
Eusebe (l) says, that at the end of this epistle
Cornelius expressly mentions the names of
 the Bishops, who had met in Council at
Rome, and there condemned *Novatus*, and
 the

(i) p. 245. B.

(k) ib. C.

(l) ib. D.

the names of the churches they governed ; as also the names of those Bishops, who could not be present at *Rome*, but by letters had signified their concurrence in the same resolutions, and the names of the cities to which they belonged.

We have now seen the account, which *Cornelius* gives of *Novatus*. And if there were remaining any letter of *Novatus* relating to *Cornelius* and his election, it is very likely, we should not be unwilling to produce it. However, having put down these histories from *Jerome* and *Cornelius*, I shall endeavor to take in a few other particulars, and make some remarks.

Philostorge (m) says, that *Novatus* was a *Phrygian*. But *Photius*, who relates this from him, adds, that he does not know whence he learned it. *Valesius* (n) indeed is inclined to give credit to *Philostorge*. But I think that (o) Mr. *Jackson* has shewn it to be very improbable. Nor does there appear to be any other ground for that supposition, but that the sect of the *Novatians* was numerous in *Phrygia*.

C

It

(m) *Philost. H. E. L. 8. cap. 15.*

(n) *Vales. Not. ad Socrat. H. E. L. iv. c. 28. p. 57.*

(o) *Vid. Jackson. Praef. p. viii.*

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It is probable from the account, which *Cornelius* gives of *Novatus's* sicknesse and baptism, that he was not born of *Christian* parents. It is generally thought, that he was at first a *Stoic* Philosopher. So (*p*) says *Cave*. And Mr. *Jackson* (*q*) thinks this agreed on all hands. But I do not know of any ancient writers, who call *Novatus* a *Stoic*, though his philosophie and eloquence be often mentioned by (*r*) them. *Tillemont* was aware of this, and says, “ that (*s*) the ancient
“ ents have not exprefsly sayd, what was the
“ philosophie which he professed : But we
“ know, that it was the *Stoic* philosophie,
“ which

(*p*) Novatianus, ex Stoico philosopho Christianus. *Cav. Hist. Lit.*

(*q*) Consentunt autem omnes, ex Stoico philosopho Christiani nomen induisse Romae. *Jackson. ibid.*

(*r*) Jactet se licet, et philosophiam vel eloquentiam suam superbis vocibus praedicet. *Cypr. Ep. 55. [al. 52.] p. 112.* Quid ad haec Novatianus? — in perniciem fratrum lingua sua perstrepsens, et facundiae venenatae jacula contorquens; magis durus secularis philosophiae pravitate, quam philosophiae dominicae lenitate pacificus, &c. *Id. Ep. 60. [Pam. 57.] p. 142.* Ignosco tamen, frater, si quid et tu de tuo auctore praesumis, et Novatiani philosophiam, per quam ille naufragium religionis incurrit, cum Hesiodi auctoritate conjungis. *Pacian. ad Symphon. Ep. ii. p. 308. C. ap. Bibl. Patr. T. iv.* Ita tuus iste philosophus, sapientiam suam quaerens statuere, &c. *Id. Ibid. G.*

(*s*) *Tillemont Saint Corneille Art. iv. Mem. Ec. T. 3. P. 3. p. 15.*

“ which taught that rigour, and that parity
 “ of sins, which *Cyprian* reproaches *Novatus* with.” And (t) *Du Pin* is so cautious,
 as to say no more, than that *Novatus* had
 been a Philosopher, before he was a *Christian*. After the same manner speaks (u) *Frederic Spanheim*.

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Novatus was Presbyter of the church of *Rome*. That is out of question. But *Cornelius* does not inform us of the name of the Bishop, by whom he was ordained. It is however very probable, that it was *Fabian*, or one of his near predecessors.

St. *Jerome* says, that *Novatus*, *Cyprian's* Presbyter, was the first author of the sect, which *Novatus* formed. St. *Cyprian*, who gives a very bad character of his Presbyter, confirms (x) that account, making him the principal cause of all the disturbances that

C 2

happened

(t) *Bib. des Aut. Ecc. Novatien.*

(u) *Novatianus ex philosopho et clinico factus Romanae ecclesiae presbyter, &c. Fr. Span. Hist. Ec. Sec. iii. p. 781.*

(x) *Idem est Novatus, qui apud nos primum discordiae et schismatis incendium seminavit; — qui in ipsa persecutione ad evertendas fratrum mentes alia quaedam persecutio nostris fuit. — Plane, quoniam pro magnitudine sua debeat Carthaginem Roma praecedere, illic majora et graviora commisit. Qui istic adversus ecclesiam diaconum fecerat, illic episcopum fecit. Cyp. Ep. 52. [al. 49.] p. 97.*

A. D. happened at *Rome*. And (y) *Pacian*, who
 251. was well acquainted with St. *Cyprian's* letters,
 writes to the same purpose. But the *Greek*
 writers take no notice of this. Nor is there
 any mention of that *African Novatus* in the
 Fragments of *Cornelius's* Letter to *Fabius*,
 which I have largely transcribed.

Cornelius says, that in the time of the per-
 secution *Novatus* refused to comfort the bre-
 thren, though desired by the Deacons; and
 that he even disclaimed the character of a
 Presbyter, and in effect renounced the *Chri-*
stian religion; saying, *that he was for another*
kind of philosophie. But it may be suspected,
 that here is some mistake, or some misrepre-
 sentation. It is manifest, that during a large
 part of the *Decian* persecution, and for some
 good while after the martyrdom of *Fabian*,
Novatus maintained his rank, and was in
 great repute with his brethren the clergie of
Rome. For the letter sent to *Cyprian* in the
 name of the *Roman Clergie*, and allowed (z)
 by

(y) *Ep. iii. p. 310. E. F. ap. Bibl. PP. T. iv.*

(z) Nam in epistola sua ita posuerunt.—Additum est
 etiam, Novatiano tunc scribente, et quod scripserat sua voce
 recitante, et presbytero Moyse, tunc adhuc confessore, nunc
 jam martyre, subscribente; ut lapsis infirmis, et in exitu con-
 stitutis, pax daretur. Quae literae per totum mundum mis-
 sae

by all to have been drawn up by *Novatus*, was not writ till about (a) the end of August 250. And the Anonymous author of the Tract against *Novatus*, joyned with St. *Cyprian*'s works, says, "that (b) *Novatus*, so long " as he was in the church, bewailed the " faults of other men as his own, bore the " burdens of the brethren, as the Apostle " directs, and by his exhortations strengthen- " ed such as were weak in the faith." Possibly some retirement of *Novatus* is the foundation of this charge. But every flight, or retreat in time of persecution, is not really blamable, though such things rarely escape censure. There were other good and eminent men about that time, who did the same; *Cyprian* in particular, who yet afterwards had a glorious martyrdom. And *Novatus*'s trea-

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C 3

tise

fae sunt, et in notitiam ecclesiis omnibus et universis fratribus perlatae sunt. *Cypr. ad Antonian. Ep. 55. [al. 52.] p. 102. Vid. etiam Pacian. Ep. iii. p. 310. D.*

(a) Mense Augusto exeunte clerus Romanus scribit ad *Cyprianum* literas, &c. *Pearson. Ann. Cypr. A. 250. n. xvi. Conf. Pagi Crit. 250. n. xii.*

(b) Unde igitur et tam sceleratus, et tam perditus, tam discordiae furore vefanus, extiterit iste Novatianus, invenire non possum; qui semper in domo una, id est, Christi ecclesia, proximorum delicta ut propria fleverit, onera fratrum, sicut Apostolus hortatur, sustinuerit, lubricos in fide coelesti allocutione corroboraverit. *Anon. ad Novat. Haeret. p. 19. m. Oxon.*

A. D. 251. tise of *Jewish* Meats was (c) actually writ in some retired place. And, as it is a letter, it appears farther from it, that he was upon good terms with those to whom he writes, and that he had writ to them more than once, to comfort them, since his retreat; where also he had received divers affectionate letters from them, asking his counsel and assistance. Mr. *Jackson* (d) supposeth, that this letter, or treatise, was sent by *Novatus* from the place of his retreat under the *Decian* persecution near the end of the year 250. to the people of the church of *Rome*, from whom he was then necessarily absent. If this could be relyed upon, it might entirely wipe

(c) *Et si mihi, fratres sanctissimi, exoptatissimus dies ille, — quo literas vestras et scripta suscipio, (quid enim me aliud nunc faciat liberiores?) tamen non minus egregium diem et inter eximios arbitror computandum, quo similis vobis affectus debitae caritatis remittens, et ego ad vos compari voto literas scribo. Nihil enim me, fratres sanctissimi, tantis constrictum vinculis tenet, — quam ne jacturam vobis quandam per absentiam meam putetis illatam, cui remedium conitor dare, dum elaboro vobis me praesentem frequentibus literis exhibere. Quamquam ergo et officium debitum et cura suscepta et ipsa ministerii imposita persona hanc a me literarum scribendarum exposcunt necessitatem. — Quam vero sint perversi Judaei et ab intellectu suae legis alieni, duabus epistolis superioribus, ut arbitror, plene ostendi. De Cib. Jud. cap. i. p. 255, — 258. Ed. Jackson.*

(d) *Praefat. p. xi.*

wipe off the blot, which *Cornelius* has cast upon *Novatus*. For then it might be reckoned, that this retreat is the thing, to which *Cornelius* refers, but gives it a wrong turn ; whilst from that letter it appears not to have given offense to any body at that time. But (e) some think, that *Novatus* there writes in the character of a Bishop. Then this piece must be supposed to have been written after his ordination, and separation from the church, to those *Christians* that adhered to him, and stood firm in the persecution they endured, even when he was obliged to be absent from them. If this should be thought most probable, it shews however the good temper of *Novatus* at that time, his concern for the people under his care, his diligence in his charge, and the mutual affection between him and his people ; and that

C 4

both

(e) Il le qualifie du nom de lettre aussi bien que les deux autres dont nous venons de parler ; et il l'adresse, *Au peuple qui demeure ferme dans l'évangile*. [Plebi in evangelio perstanti.] Il y parle en Evêque, et dit, que ceux à qui il écrit, et dont la charge luy avoit été commise, gardoient l'évangile dans toute sa pureté, sans mélange d'aucune doctrine fausse ou corrompue, et qu' ils l'enseignoient de la même manière aux autres avec courage et avec force. Par où nous avons lieu de juger que c'estoit depuis son schisme. Il estoit alors absent de son peuple prétendu. *Tillemont. Les Novatiens. Art. iii. p. 87. 88.*

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^{251.}
 both he and they were odious to *Heathens*, as well as the Catholics : whereas *Cyprian* (*f*) intimates, that though *Cornelius*, when Bishop, was persecuted, the *Novatians* lived at ease : which might be the case then, and yet at some other time the *Novatians* might have their full share in the troubles brought upon *Christians*. *Cyprian* himself was not insensible of this, though (*g*) he denies they could gain any honour by it ; which I shall not dispute with him at present. But whenever this letter was writ, whether before, or after his episcopal ordination, it does honour to *Novatus*. It is not the letter of a man who deserted his charge, or apostatised from the gospel, though he had retired. To all which I would add from Mr. *Jackson*, who
 scruples

(*f*) Quid ad haec Novatianus ? — Agnoscitne jam, qui sit sacerdos Dei ? quae sit ecclesia et domus Christi ? qui sint Dei servi, quos diabolus infestet ? qui sint Christiani, quos Antichristus impugnet ? Neque enim quaerit illos, quos jam subegit ; aut gestit evertere, quos jam suos fecit. Inimicus et hostis ecclesiae quos alienavit ab ecclesia et foras duxit, ut captivos et vinctos contemnit et praeterit. *Cypr. ad Cornel. Ep. 60. [57.] p. 142.*

(*g*) Quamquam etsi aliquis ex talibus fuerit apprehensus, non est quod sibi quasi in confessione nominis blandiatur ; cum constet, si occisi ejusmodi extra ecclesiam fuerint, fidei coronam non esse, sed poenam potius esse perfidiae. *ibid. p. 143. init.*

scruples not to call this storie of *Cornelius* (b) *A. D.*
 a calumnie, that (i) *Cyprian* takes no notice *251.*
 of this fault among all his reproaches of *Novatus*.

Another thing to be observed of *Cornelius's* letter is, that it affords unexceptionable evidence of *Novatus* having been ordained Bishop by the hands of three Bishops.

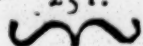
Cornelius gives a sad account of the ordination of *Novatus*, and of the persons and methods, by which it was procured. But it ought to be remembered, that in some of the passages above transcribed he owns, that *Novatus* had with him for a while five Presbyters, and several Confessors; some of whom were of great eminence, and had gained much honour by their confessions. *Cornelius* in a letter to *Cyprian* giving an account of the return of some of them to the church writes, that (k) they owned they had concurred in the ordination of *Novatus*. From *Pacian* (l) it

(b) *Praef. p. xi.*

(i) ejusmodi criminis Cyprianus inter omnia opprobria contra illum exaggerata Ep. 57. non inculpavit. *ib. p. xii.*

(k) — tantummodo circumductos commisisse se quoque schismatica, et haeresis auctores fuisse, ut paterentur ei manus quasi in episcopum imponi. *Cornelius ap. Cyprian. Ep. 49. [46.] p. 92.*

(l) Invenit [*Novatus Carthaginensis*] aliquos ex eorum numero,

A. D. 251.  it may be argued, that *Novatus* was ordained upon their particular recommendation. And *St. Cyprian* in the letter he wrote to the same confessors, to congratulate them upon their return to the church, “ reminds them (*m*) of “ the great grief they had given him when “ they approved of the schism and heresie “ of *Novatus* : so that it seemed, he says, “ as if they had left all their glorie behind “ them in the prison.” Since then so large a part of the church of *Rome*, some of them men of eminence, and, in all other matters, of unblemished virtue, approved of the ordination of *Novatus* ; and at last came over to *Cornelius*, as may be supposed, chiefly for peace sake, and in deference to the sentiments of the majority of their brethren ; it may be questioned, whether that affair was altogether

numero, qui tempestatem persecutionis illius evaserant ; apud quos hanc ipsam de lapsis receptis *Cornelio* conflaret invidiam. Dat eorum epistolas ad *Novatianum*. Ille ex auctoritate epistolarum, sedente jam *Romae* episcopo, adversum fas sacerdotii singularis, alterius episcopi sibi nomen assumit. *Pacian. Ep. 3. p. 310. F.*

(*m*) Dolebam vehementer, et graviter angebar. — Posteaquam vos de carcere prodeuntes schismaticus et haereticus error excepit, sic res erat, quasi vestra gloria in carcere remansisset. Illic enim resedisse vestri nominis dignitas videbatur, quando milites Christi non ad ecclesiam de carcere redirent, in quem prius cum ecclesiae laude et gratulatione venissent. *Cypr. Ep. 54. [Pam. 51.] p. 99.*

gether so scandalous, as *Cornelius* has represented it : and it may be justly suspected, that he useth strong and aggravating expressions. Besides, *Novatus* and his people made grievous complaints, and cast foul reflections upon *Cornelius* ; as (n) appears from one of *Cornelius's* own letters to *Cyprian*, and from divers of (o) *Cyprian's* letters still remaining. Though there-

(n) Qui [*confessores*] cum venissent, et a presbyteris quae gesserant exigenter, novissime quod per omnes ecclesias literae calumniis et maledictis plenae, eorum nomine frequentes missae fuissent, et pene omnes ecclesias perturbassent ; circumventos se esse affirmaverunt, nec quid in literis inesset scisse. *Cornel. ap. Cypr. Ep. 49. [al. 46.] p. 92.*

(o) — quando literis ab utraque parte susceptis tuas literas legimus, et episcopatus tui ordinationem singulorum auribus intimavimus. Honoris etiam communis memores, et gravitatis sacerdotalis ac sanctitatis respectum tenentes, ea quae ex diverso in librum ad nos transmissum congesta fuerant acerbationibus criminosis respuimus, considerantes pariter et ponderantes quod in tanto fratrum numero, religiosoque conventu, — nec legi debeant, nec audiri. Neque enim facile promenda sunt, et incaute ac temere publicanda, quae discordioso stilo scripta audientibus scandalum moveant, et fratres longe positos ac trans mare constitutos incerta opinione confundant. *Cypr. Ep. 45. [al. 42.] p. 87.* Quod autem quaedam de illo inhonesta et maligna jaectantur, nolo mireris. — Explorasse autem collegas nostros scias, et verissime comperisse, nulla illum libelli, ut quidam jaectant, labe maculatum esse ; sed neque cum episcopis qui sacrificaverunt communicationem sacrilegam miscuisse. — Sed et quod passim communicare sacrificatis *Cornelium* tibi nunciatum est, hoc etiam de apostatarum fictis rumoribus nascitur. *Cyprian. ad Antonian. Ep. 55. [al. 52.] p. 105. 106.*

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therefore every thing sayd by *Novatus* and his party might not be true, yet it is not impossible, but *Cornelius* himself may have taken some steps, which could not be fully justified. So much I think we may be allowed to say in behalf of *Novatus*, a man, whose faults stand in full light, recorded in the writings of his enemies ; not without some aggravations and false colorings, as it seems ; whilst we have not remaining one line of his in defense of himself, or against his adversaries.

What became of *Novatus* after the contest about the bishoprick of *Rome*, is not certainly known. *Socrates* (p) however says expressly, that he suffered martyrdom in the persecution raised by the Emperour *Valerian*. From *Pacian*, Bishop of *Barcelona* about the year 370. we know, that the *Novatians* gloried in the founder of their sect as a Martyr. *Sympronian*, against whom *Pacian* writes, affirmed, that *Cyprian* had made mention of *Novatus* as a Martyr, and having dyed before him. But (q) *Pacian* denies the truth of this,

(p) *Socrat. H. E. L. iv. cap. 28. p. 246. B.*

(q) Nam quod, ante passum Novatianum, putas, et Cyprianum dixisse subjungis ; *Praecessit me adversarius meus ;* vide, quam manifeste respondeam. Novatianus nunquam mar-

this, and says, that if *Novatus* did suffer somewhat from *Heathens*, yet he was not put to death. *Eulogius*, Abp. of *Alexandria* near the end of the sixth centurie, another writer against the *Novatians*, speaks of a book (r) they had among them, called the *Martyrdom of Novatus*. But he treats it as a forgerie, and shews it was false and fabulous. According to his account, it was (s) a trifling thing, a little book of a few pages. It may be questioned then, whether there be sufficient evidence remaining to satisfy us, that *Novatus* dyed a Martyr: though it may be reckoned probable from the common opinion of his followers, and from the forecited passage of the treatise concerning *Jewish Meats*, writ in a place of retreat, or banishment, that he was a Confessor. Nor does *Pacian* deny this, but seems to grant as much.

II. No-

martyrium tulit, nec ex verbis beatissimi Cypriani auditum istud, aut lectum est. — Porro, etiamsi passus est aliquid Novatianus, non tamen etiam occisus, non tamen coronatus. *Pacian. Ep. iii. p. 308. G. H.*

(r) *Eulog. Contr. Novat. Libr. vi. ap. Phot. Cod. 208. p. 530. et Cod. 280. p. 1621.*

(s) κακόπλεστον τε καὶ ἀδίδακτον γραμματίδιον. *ib. p. 1621. m.*

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His, and
his follow-
ers peculi-
ar opini-
ons.

II. *Novatus* is generally reckoned a schismatic and a heretic. *Cornelius* in his letters to *Cyprian* gives him (t) both these hard names. And *Cyprian* likewise speaks (u) in the same manner. What was his schism, we have seen; what was his heresie, is not quite so clear. St. *Jerome*, as before cited, says, *Novatus was against receiving apostates, though they repented.* And undoubtedly that was his opinion, but perhaps not the whole of it. For, as this dispute had it's rise upon occasion of the great numbers of persons who had lapsed some way or other in the *Decian* persecution, *Novatus* seems to have extended his severe doctrine to all such; not only to apostates, or those who had actually sacrificed, but to others also, who had been guilty of any slip or fault at that time.

Eusebe says, that (x) *Novatus* excluded those from all hopes of salvation, who had lapsed

(t) Ut scias quales duces et protectores iste schismaticus et haereticus lateri suo semper junctos habeat. *Cornel. ap. Cyprian. Ep. 50. [al. 48.] p. 94. Vid. et Ep. 49. p. 92.*

(u) Posteaquam vos de carcere prodeuntes schismaticus et haereticus error excepit. *Cypr. Ep. 54. p. 99. Vid. supra not. (m). p. 26.*

(x) —ὡς μηκέτ' ἔσσι αὐτοῖς σωτηρίας ἐλπίδος, μὴ δ' ἐν παντί
τὰ πάντα

lapsed in time of persecution, though they gave signs of a sincere conversion and repentance. But *Socrates* says, his (y) opinion was, that they who had sacrificed in the persecution should not be received to communion. They should be exhorted to repent, but their pardon should be referred to God, who is able, and has a right to forgive sins. And this is the principle of the *Novatians*, which (z) *Cyprian* ridicules and exposes, and *Ambrose* (a) condemns, and shews (b) to be extremely absurd and unreasonable.

This,

πάντα τὰ εἰς ἐπιστροφὴν γνησίαν καὶ καθαρὰν ἐξομολόγησιν ἐπιτελοῦν. *Euf. L. vi. cap. 43. init.*

(y) μὴ δέχεσθαι τὸς ἐπιτεθυκότας εἰς τὰ μυστήρια· ἀλλὰ προτρέπειν μὲν αὐτοὺς εἰς μετάνοιαν, τὴν δὲ συγχώρησιν ἐπιτρέπειν Θεῷ, τῷ δυναμένῳ καὶ ἐξουσίαν ἔχοντι συγχωρεῖν ἁμαρτήματα. *Socr. L. iv. cap. 28. p. 245. B.*

(z) Atque ô frustrandae fraternitatis irrifio ! ô miserorum lamentantium caduca deceptio ! — hortari ad satisfactionis poenitentiam, et subtrahere de satisfactione medicinam ; dicere fratribus nostris, Plange, et lachrymas funde, et diebus et noctibus ingemisce, — sed extra ecclesiam post omnia ista morieris : quaecunque ad pacem pertinent, facies ; sed nullam pacem, quam quaeris, accipies. *Cypr. Ep. 55. [Pam. 52.] p. 114. in.*

(a) Quid autem durius, quam ut indicant poenitentiam, quam non relaxent ; cum utique veniam negando, incentivum auferant poenitentia ? *Ambr. de Poen. l. i. cap. i. n. 4. p. 390. Bened.*

(b) Frustra enim dicitis, vos praedicare poenitentiam, qui tollitis fructum poenitentiae. Homines enim ad aliquod studium

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This, most probably, is the true account, And perhaps *Eusebe*, and (c) some others, who speak much after the same manner with him, ought to be so understood likewise, though they seem to express themselves differently. For *Ambrose* too charges them (d) with denying salvation to men. The meaning of those writers I suppose to be this, that the *Novatians* by their hard-hearted doctrine, and even letting men dye out of the communion of the church, discouraged mens (e) repentance, and consequently obstructed their pardon and (f) salvation. *Novatus* then forbid the receiving to the communion of the church such as had fallen in time of persecution, whilst other *Christians* were for receiving

dium aut praemiis aut fructibus incitantur. *Id. ib. cap. 16. p. 413. Conf. cap. xi. p. 404.*

(c) — adimendo spem salutis, denegando misericordiam patris, respuendo poenitentiam fratris. *Anonym. ad Novatian. Haeret. apud Cyprian. p. 16. a. Oxon.* Et tu jam, Novatiane, judicas, et nullam spem pacis ac misericordiae habere lapsos praedicas. *id. p. 19. infr. m.*

(d) Sed quid mirum, si salutem negatis aliis, qui vestram recusatis? *Ambr. ib. l. 2. c. iv. [al. v.] p. 422.*

(e) Hinc ergo apparet, Novatianum cum dolo dicere agendam poenitentiam. Ut quid enim poeniteret, si delictum aboleri negatur? *Ex Vet. et Nov. Test. Qu. cii. ap. August. T. 3. in App.*

(f) En, qui salutis viam fratribus inexorabili religione praecludat! *Pacian. Ep. ii. p. 309. A.*

ceiving them after tokens of repentance, suitable to the kind and degree of the offense; some after a shorter, others not till after a longer time of humiliation and penance; all however who desired it, in (g) the near approach of death. In this way of conceiving of this matter we are confirmed, by the accounts *Eusebe* has left us of the epistles of *Dionysius* of *Alexandria* to several upon the doctrine of repentance, and the various degrees or kinds of offenses.

But though the controversie upon this head was occasioned by the falls of some under persecution, it is not unlikely, that *Novatus* himself, or his followers afterwards, carried this rigour and severity to other sins, sometimes called mortal, and reckoned more heinous than others; such as adulterie, fornication, and the like; withholding the communion of the church from all, who were surpris'd into any of these. So say (b) *Pacian*,

D

cian,

(g) Ut lapsis infirmis, et in exitu constitutis pax daretur.
ap. Cypr. Ep. 55. [al. 52.] p. 102.

(b) Tractatus omnis Novatianorum, quem ad me confertis undique propositionibus destinasti, Symproniane frater, hoc continet: Quod post baptismum poenitere non licet; quod mortale peccatum ecclesia donare non possit; imo quod ipsa pereat recipiendo peccantes. *Pacian. Ep. iii. init.*

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cian, and (*i*) *Socrates*, and the (*k*) Author of the Questions out of the Old and New Testament, and (*l*) *St. Ambrose*; that the *Novatians* did not allow the church a right to pardon mortal sins, or greater sins, committed after baptism. And *St. Ambrose* will have it, that (*m*) *Novatus* was more rigid than his followers; refusing pardon to all sins, small as well as great. *Theodoret* therefore says, that (*n*) among the *Novatians* repentance is not to be mentioned. And *Cyprian* in (*o*) very strong terms calls *Novatus* not only a deserter of the church, but an enemy of mercy, a murderer of repentance, a teacher

(*i*) Εν Καισαρίᾳ τῆς Καππαδοκίας τὲς μετὰ τὸ βάπτισμα ἡμαρτηκότας ἐξωθῶσι τῆς κοινωνίας, ὡς οἱ Ναυατιανοί. *Socrat. L. v. c. 22. p. 288. B.*

(*k*) Novatianus, majora, inquit, crimina nominatim remitti prohibentur, id est, idololatria et fornicatio post lavacrum. *Qu. cii. August. T. iii.*

(*l*) Sed aiunt se, exceptis gravioribus criminibus, relaxare veniam levioribus. Non hoc quidem auctor vestri erroris Novatianus, qui nemini poenitentiam dandam putavit. *Ambrose de Poenit. l. 3. c. 3. p. 393. B.*

(*m*) Ita nec Novatianus probatur, qui veniam intercluserit omnibus. *Ambrose ib. vid. et. not. (l).*

(*n*) Καὶ παντελῶς τὸν τῆς μετανόιας τῶν οἰκείων συλλόγων ἐξορίζουσι λόγον. *Theod. H. F. l. 3. cap. 5.*

(*o*) — desertor ecclesiae, misericordiae hostis, interfector poenitentiae, doctor superbiae, veritatis corruptor, perditor caritatis. *Cypr. ad Corn. Ep. 60. [al. 57.] p. 142.*

teacher of pride, a corrupter of truth, and a destroyer of charity.

This then was the heresie of *Novatus*, the principle, by which he and his people were distinguished from other *Christians*: for which they arrogated to themselves, as (p) *Eusebe*, and (q) *Augustin*, and (r) *Ambrose*, and (s) other writers intimate; or received from their adversaries by way of derision the denomination of *Pure*, or *Puritans*.

Nor does it appear, that *Novatus* went into any other errour of moment. For *Cyprian* is not unwilling to allow, that (t) he agreed with Catholic *Christians* upon the doctrine of the Trinity. *Sozomen*, the ecclesiastical historian, says, this (u) was the only innovation made by the founder of the *No-*

D 2

vatican

(p) καθαρὸς ἑαυτὸς ἀποκρινάτων. *I. vi. cap. 43. init.*

(q) Cathari, qui seipfos isto nomine quasi propter mundiciam superbissime atque odiosissime nominant. *Augustin Haer. 38.*

(r) Ut sunt doctores Novatianorum, qui mundos se appellant. *Ambr. ib. l. i. cap. 1. p. 390.*

(s) *Eulog. ap. Phot. Cod. 280. p. 1620. ψ. 50.*

(t) Quod vero eundem quem et nos Deum Patrem, eundem Filium, eundem Spiritum Sanctum, nosse dicuntur, nec hoc adjuvare tales potest. *Ep. 69. [al. 76.] p. 183.*

(u) Ναυάτος μὲν γὰρ, ὡς ἀρχηγὸς ἐγένετο τῆς αἵρέσεως, τὰς μεταμελημένους ἐπὶ τοῖς ἁμαρτήμασιν εἰς κοινωνίαν ἔπροσέτετο, καὶ τὸτο μόνον ἐκαινοτόμει. *Sozom. l. 6. cap. 24. p. 70. A.*

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Novatian sect, not to receive penitents to communion. And he adds, that (x) they celebrated Easter at the same time with the *Romans*. Nevertheless afterwards there arose a dispute among them upon this point, which divided the sect : as is related by (y) *Socrates*, and (z) *Sozomen*.

I took notice just now, that *Cyprian* was not unwilling to allow, that *Novatus* thought rightly about the Trinity. But whether he was really orthodox, or held the *Nicene* faith, is another question, and a point not so easily decided. From (a) *Jerome*, and (b) *Ruffin* we learn, that the people of the *Macedonian* sect at *Constantinople* were fond of the book which *Novatus* wrote upon the Trinity, supposing it favorable to their notion about the Spirit. And among the moderns *Frederic Spanheim*

(x) *ibid.*

(y) *Socr. l. v. cap. 21. p. 282.*

(z) *Soz. l. vi. cap. 24. l. vii. cap. 18.*

(a) *Transit ad inclytum martyrem Cyprianum, et dicitur Tertulliani librum, cui titulus est de Trinitate, sub nomine ejus Constantinopoli a Macedonianae partis haeticis lectitari. In quo crimine mentitur duo. Nam nec Tertulliani liber est, nec Cypriani dicitur, sed Novatiani, cujus et inscribitur titulo : et auctoris eloquium, styli proprietates demonstrat. Hieron. Apol. adv. Ruff. l. 2. p. 415. T. iv. Bened.*

(b) *Vid. Ruff. de adult. Libr. Orig. ap. Hieron. T. v. p. 253.*

Spanheim says, that (c) though *Novatus* maintained a Trinity of persons in one Godhead, against *Sabellius*, and asserted *Christ's* Divinity; yet he speaks in a most dangerous manner of the Spirit, as less than *Christ*, and a creature. *Tillemont* (d) says, that in the 22d and 24th chapters of his book upon the Trinity, he teaches the Son to be less than the Father, and the Spirit to be less than the Son: and that there are in him other things tending to *Arianism*. *Du Pin* (e) and (f) Bishop *Bull* are better satisfied with the treatise upon the Trinity. But enough of that matter.

The *Novatians* are sayd by several ancient writers to have condemned second marriages as unlawful and sinful, insomuch that they would not receive those to communion who married a second time. So (g) *Epiphanius*,

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and

(c) Ac quamquam in una Deitate personarum Trinitatem distinguit, contra Sabellium, adstruatque Christi Divinitatem; tamen de Sp. S. ut minore Christo, et creatura, locutus admodum periculose est. *Spanh. Hist. Ec. Sec. iii. p. 782.*

(d) See *Tillemont. Les Novatiens, Art. 3.*

(e) *Du Pin. Bibl. des Aut. Eccl.*

(f) *Def. Fid. Nic. Sect. ii. cap. x.*

(g) 'Οὔτοι δὲ ἔβλονται διγάμοις ἐπικοινωνεῖν· εἰ γὰρ τις μετὰ τὸ βάπτισμα συναφθῇ γυναικὶ δευτέρα, παρὰ τοῖς ἐκ ἐισδεχθήσεται ἔτι. *Epiph. Haer. 59. n. iii. p. 495.*

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and (b) *Augustin* in his book of *Herefies* : and in another work, entitled, *Of the Advantage of Widowhood*, if it be his, he (i) joyns them with the *Cataphrygians*, as agreeing with them in this respect. And *Ruffin* (k) upon the Creed, says roundly, that *Novatus*, meaning I suppose his sect, forbid second marriages absolutely, and in all cases. *Theodoret* says, this (l) was an additional doctrine of the *Novatians*. *Socrates* (m) asserts, that the *Novatians* were not all of one mind upon this head : The *Novatians* in *Phrygia*, he says, condemned second marriages ; they of *Constantinople* had no positive rule concerning this matter ; but the *Novatians* in the West received bigamists to communion, without scruple. This is likely to be the truth : Some had this rigid sentiment, but not all. For it not being a doctrine of *Novatus* himself,

but

(b) *Secundas nuptias non admittunt. Haer. 38.*

(i) *Aug. de Bonis. Vid. cap. iv. T. vi. Bened.*

(k) *Et quod Novatus sollicitavit, lapsis poenitentiam de negando, et secundas nuptias, cum forte iniri eas necessitas exegerit, condemnando. Ruffin. in Symb. Ap. cap. 39. p. 226. ap. Cyprian. Op. edit. Baluz. p. 27. Oxon. ap. Hieron. Oper. p. 142. f. T. v. Benedict.*

(l) *Οἱ δὲ τὰς διὰ δόχου καὶ ἕτερα τῷ δόγματι προσεβίηκασιν· τὰς γὰρ δευτέρας γάμους ὁμιληκότας τῶν ἱερῶν ἐξελάνθασιν μυστηρίων. Haer. Fab. l. 3. c. 5. p. 229. D.*

(m) *Socr. l. v. cap. 22. p. 288. B. C.*

but added afterwards, as *Theodoret* assures us, all the sect was not agreed in this point. A. D. 251.

However, here we see another sin, beside apostasie, that excluded men from communion. For the *Novatians*, that condemned second marriages, esteemed such as married a second time after baptism to be unworthie of that privilege.

And perhaps it may be allowed not to be an improbable conjecture, that this principle was borrowed from the *Montanists*, and therefore prevailed most among the *Novatians* of *Phrygia*; though, possibly, some few in other places also approved of the same rigid doctrine. *Pacian* expressly says, that (n) the *Novatians* made great use of *Tertullian*; meaning, I suppose, those works of his, which were written after he had imbibed the *Cataphrygian* doctrine. *Pacian* says likewise, that (o) when *Sympronian* first writ to him, he did not well know what to think of him; whether he ought to take him for a follower of *Montanus*, or of *Novatus*.

It is scarce needful to observe, that they baptised afresh all who came over to them

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from

(n) *Tertullianus* post haeresim suam: (nam multa inde sumpstis.) *Pacian. Ep. 3. p. 314. E.*

(o) Cum primum scripseras, *Cataphrygem* putabam. *Id. ib. p. 308. A.*

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from other sects ; because it seems to be a necessarie consequence of their refusing communion with other *Christians*, as not sufficiently pure. This was the doctrine of *Novatus* himself, as *Cyprian* allows (*p*) plainly. He says, that herein *Novatus* aped the Catholic church.

I shall add here but one thing more. *Eulogius* (*q*) says, that the *Novatians* at *Alexandria* did not pay due reverence to the Martyrs, nor (*r*) allow, that there was any virtue in their reliques. He does not say, that this was the common opinion of the *Novatians* : but it seems to me, that their rigid principles would generally lead them to deny those who suffered in the Catholic church to be true Martyrs. Nay (*s*) the Catholics would not allow the *Novatians* to have any Martyrs.

How

(*p*) Nec nos movet, frater carissime, quod in literis tuis complexus es ; Novatienſes rebaptizare eos, quos a nobis ſollicitant : — Nam Novatianus, ſimiarum more, quæ cum homines non ſint, homines tamen imitantur, vult eccleſiæ catholicæ auctoritatem ſibi et veritatem vindicare, quando ipſe in eccleſia non ſit. — Sciens etenim unum eſſe baptiſma, hoc unum ſibi vindicat, ut apud ſe eſſe eccleſiam dicat, et nos hæreticos faciat. *Cyprian. ad Jubaian. Ep. 73. p. 198.*

(*q*) — φησὶ καὶ τῆς ἐν Ἀλεξανδρίᾳ Ναυατιανὸς κατὰ τῶν μαρτύρων τῇ Χριστῷ κεκοιλογῶντας. *Eulog. ap. Phot. Cod. 280. p. 1617. fin.*

(*r*) *ib. p. 1620. in.*

(*s*) See before, p. 24. Note (*g*).

How then could the *Novatians* suppose, there were Martyrs among their adversaries? especially (*t*) since they thought the church quite corrupted, ruined and destroyed by receiving great sinners upon repentance, and communicating with them. They might likewise think themselves obliged to ape the Catholics in this, as well as in some other matters. And besides, the allowing this would be giving an advantage (*u*) to some arguments brought by the Catholics against their relentless, unforgiving doctrine: which would be in effect yielding up their cause, and the main ground of dissension and separation.

This is sayd, supposing *Eulogius* by Martyrs to mean Martyrs in the Catholic church, since the separation of the *Novatians*. If he means

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(*t*) Nulline apud nos confessores, martyres nulli, nulli immaculati atque integri sacerdotes, quos catenae, quos ignes, quos gladii probaverunt? Fuere, inquires, sed negatores recipiendo perierunt. — Interim cui persuadere poteris, quod lapsis receptis ecclesia tota conciderit? quod admissis poenitentibus, admittentium populus negator effectus sit? *Pacian. Ep. iii. p. 309. G.*

(*u*) Plurimos comperimus se denuo reformasse post lapsum, et pro nomine Dei passos. Num possumus his martyrum consortia negare, quibus Dominus Jesus non negavit? Audeamus igitur dicere, non esse his vitam redditam, quibus Christus coronam reddidit? *Ambr. de Poen. l. i. cap. xi. [al. x.] p. 401. Et Conf. Anonym. adversus Novatian. ap. Cypr. p. 17. fin. p. 18. init. Oxon.*

A. D. means all Martyrs in general, and such as
 251. were allowed that character by the *Novatians* themselves; as having suffered in communion with them, or in the pure times of the church, before the rise of this controverſie: then it will be thought by ſome, that what *Eulogius* complains of may be eſteemed rather a proof of the judgement and good ſenſe of the *Novatians*; that they had not that exceſſive veneration for Martyrs, which was then become fashionable among *Chriſtians*.

The time of his taking up his particular ſentiment.

III. When *Novatus* embraced the rigid principle above deſcribed, is diſputed. Some think it was taken up only as acceptable to ſome people, and as a method of throwing hatred upon *Cornelius*; who had obtained the See of *Rome*, and was for allowing the peace of the church to ſuch as had fallen in time of perfecution, and gave proofs of repentance. So (x) *Pacian* ſeems to ſay. And

(x) Audite quaſo, et totum ordinem veſtri erroris advertite. *Cornelius* jam *Romae* epiſcopus a ſexdecim epiſcopis factus locum cathedrae vacantis acceperat. — Tum forte quidam preſbyter *Novatus* ex *Africa*. — *Romam* venit. — Nec multo poſt, *Novatianum* iſtum epiſcopatu *Cornelii* anxium, (nam ſibi ſperaverat;) cum aliquantis, ut in tali re ſolet, ex ſua parte fautoribus nutantem impellit, dubitantem fovet, ut magnum aliquid ſperet, hortatur. Invenit aliquos

ex

And (y) *Tillemont* argues, that *Novatus* did not make any schism in the church, till after the election of *Cornelius*. But *Pearson* (z) and (a) some others have thought the schism commenced at the very beginning of 251, which is argued from some words of *Cornelius* in the letter formerly abridged by us, where he says, that (b) *Moses* the Martyr, who (c) is supposed to have dyed early in the year 251. had withdrawn himself from *Novatus*, and five other Presbyters. The learned *Benedictin*, who writes the life of *St. Cyprian*, takes (d) a middle way, as he says, between these two sentiments. He thinks, the schism did not break out, till after the election of *Cornelius*, but that for some

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ex eorum numero qui tempestatem persecutionis illius evaserunt; apud quos, hanc ipsam de lapsis receptis Cornelio conflaret invidiam. *Pacian. Ep. 3. p. 310. E. F.*

(y) See *Tillem. Mem. Ecc. T. 3. St. Corneille Art. iii. et Note iii.*

(z) *Vid. Pearson. Ann. Cyprian. 251. num. i.*

(a) *Vales. Annot. in Euf. l. vi. c. 43. p. 137. a.*

(b) *Enseb. l. 6. c. 43. p. 245. C. D.*

(c) *Vid. Pearson. ib. et Pagi Grit. 251. n. 14.*

(d) Sic mediam inter utrosque viam inibo, ut ex utraque sententia aliquid assumam, aliquid etiam refellam. Etsi enim schisma ante Cornelii ordinationem erupisse non credam, videtur tamen multo ante occultis molitionibus informatam et praeparatam. *Vit. S. Cyprian. ap. Cypr. Bened. p. 84. vid. etiam p. 85. 86.*

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some good while before the foundation of it was layd, and divers steps taken : which I apprehend must be granted. What *Cornelius* says of *Moses* seems a good proof of it. Another argument of this may be, that the ordination of *Novatus* very speedily followed that of *Cornelius* ; so that the deputies from *Novatus* arrived in *Africa* about the same time with those from *Cornelius* : as appears from (e) *St. Cyprian*, and is allowed by *Tillemont* (f).

Whenever *Novatus* first approved the rigid maxims upon which his sect was formed, it is now the (g) common opinion of learned moderns, that *Novatus*, Presbyter of *Carthage*, under *Cyprian*, was the first author of these measures ; agreeably to the passages of *Jerome*, *Cyprian*, and *Pacian*, which we took notice of some while agoe (h).

In

(e) *Vid. Cypr. Ep. 44. [al. 41.] Ep. 43. [al. 42.]*

(f) Il paroît assez, que ces deux lettres furent apportées en même temps. Et c'est ce qui nous oblige de dire, que la faction de Novatien avoit commencé a se former des avant l'élection de S. Corneille, et qu' elle éclata aussitôt que l'on parla de l'élire. *Tillem. St. Corneille Art. vii. p. 26.*

(g) Et l'éction de Corneille — fût néanmoins troublée aussitôt par un schisme très dangereux, dont Novat fût l'auteur, et Novatien l'exécuteur et le ministre. *Tillemont. Saint Corneille, Art. 3. p. 10.*

(h) See before, p. 11. 19. 20.

In Januaria 251. say (i) *Pearson*, and (k) *Pagi*, *Novatus* came from *Africa* to *Rome*, and there drew *Novatus* Presbyter of that City into his measures; or, as they express it, *separated him from the church*. *Moses*, who before was intimate with *Novatus*, hereupon shews his dislike of him, and of five other Presbyters, of the same sentiments and measures. *Moses* dyes soon after. When the persecution abated, the disturbance broke out upon account of the election of a Bishop at *Rome*.

But here, in my opinion, arises a very considerable difficulty. *Moses* is supposed to have dyed at *Rome* in Januaria, or Februaria, 251. and before his death to have shewn a dislike of *Novatus*, and five other Presbyters of *Rome*, on account of measures they had been led into by *Novatus* Presbyter of *Carthage*, lately arrived there. But (l) *Tillemont* shews

(i) *Ann. Cypr.* 251. n. i.

(k) Sub initio itaque Januarii Novatus, relicto in Africa Felicissimo, Romam venit, et separavit ab ecclesia Novatianum. Quare Novatianum, antea sibi maxime familiarem, Moyses presbyter et confessor illustris, adhuc superstes, sed paulo ante mortem, a communione sua separavit, ut habet Cornelius epistola ad Fabium Antiochensem episcopum, apud Eusebium lib. 6. cap. 43. Moyses autem paulo post moritur in carcere, hoc ipso mense exeunte. *Pagi Crit.* 251. n. xiv.

(l) See *Tillem. Mem. Ec. Corneille Art. 3. Note 3.*

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251. shews it to be very probable, that *Novatus*
Cyprian's Presbyter, was yet in *Africa* in Fe-
bruarie, if not also in March, the same year.
And I own, it seems to me most probable
that he must have been at *Carthage* in the
month of March. How then is it possible
that he should have misled those Presbyters
at *Rome*, before the death of *Moses*?

I beg leave therefore to mention a thought
to be considered and examined by the curi-
ous: It seems to me, that too much regard
is paid to what *Cyprian* writes of his Presby-
ter *Novatus*, as if he had been the chief au-
thor of all the disturbances at *Rome*. For the
Greek writers, who appear to be well ac-
quainted with the *Novatian* sect, say nothing
of this African *Novatus*. Nor does *Cornelius*
in the fragments of his letter to *Fabian* of
Antioch, preserved in *Eusebe*, take any notice
of him. Indeed *Cornelius* in a (*m*) letter to
Cyprian mentions this person among other
legates in the second deputation sent by his
rival from *Rome* to *Africa*. But he does not
lay any thing particularly to his charge. And
he there (*n*) actually calls another person au-
thor

(*m*) Puto Nicostratum, et Novatum et Euaristum, et Pri-
mum, et Dionysium illo jam pervenisse. Invigiletur ergo,
&c. *Corn. ad Cyprian. ap. Cypr. Ep. 50. [al. 48.]*

(*n*) Euaristum vero auctorem schismatis fuisse, &c. *ib*

thor of the schism. It is apparent from *Cyprian's* answer to that letter, that (o) *Cornelius* had never sent him any account of the conduct of the African *Novatus*. But *Cyprian* upon the bare mention of the name of his Presbyter, being full of resentment, goes into a kind of declamation; and beside what that *Novatus* had done at *Carthage*, he tells *Cornelius* a story of what he supposed he had done at *Rome*. And he seems to think he knew this better than *Cornelius* himself. At the same time what he says appears to have no other foundation, but suspicion and conjecture.

I would therefore dispose things at *Rome* about this time in the following order. *Moses* dyed in Januarie, or the begining of Februarie 251. Before his death he observed caballing, and interest-making for the chair of *Rome*; which occasioned his shewing a dislike of *Novatus*, and five other Presbyters of that City. Perhaps likewise some schemes were now proposed relating to the treatment of the lapsed, which he did not approve of. After his death, and before the election of
Corne-

(o) Nam de Novato nihil inde ad nos fuerat nuntiandum, cum magis per nos vobis debeat Novatus ostendi, rerum novarum semper cupidus, &c. *Cyprian. Ep. 52. [al. 49.] p. 96.*

A. D. *251.* *Cornelius*, which happened in June 251. *Novatus* of *Carthage* came to *Rome*, and joyned the party of the *Roman* Presbyter of that name. And I suppose he continued to favor that interest, and he may be allowed to have fomented the dissensions at *Rome*. But so far as I can perceive, there is no ground for thinking the African *Novatus* the first author of the *Novatian* rigid principle, and the *Novatian* sect, but the conjectural storie of *Cyprian*, and the authority of those few other writers, who have taken things upon trust from him, without any nice enquiry or examination.

As for the exact time, when our *Novatus* took up his rigid scheme of church-discipline; whether before, or after the ordination of *Cornelius*; and the particular occasion of it; and whether it was the result of his own serious thoughts, or whether he was led into it by views of private interest, or by the management of some designing and artful adviser; these are matters very much in the dark. I know of no remaining evidence sufficient to afford satisfaction in these points. Nor do I see, how they can ever be fully cleared up; unless some more of our author's own writings, or of his followers, should be brought

brought to light, which we have no reason to expect.

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IV. When *Novatus* was ordained, he and his people were not idle or unactive, but supported his election to the utmost of their power. His deputies, as was observed before, arrived at *Carthage* about the same time with those from *Cornelius*. It is now (p) the general opinion of learned men, that *Cornelius* was ordained on the fourth day of June 251. And those learned men suppose, that the deputies of *Novatus* might come to *Carthage* with an account of his ordination likewise in the month of July the same year. There (q) matters were held in suspense for a while, till they should receive a clearer account of *Cornelius's* election.

Novatus sent abroad letters and deputies to many other churches, as is apparent from

E

the

(p) Vid. Pearson. Ann. Cypr. 251. n. vi. vii. viii. ix. Pagi Crit. 251. n. xix. et seqq. Tillem. S. Corneille Art. ii.

(q) Sed cum statuissimus collegae complures, qui in unum conveneramus, ut legatis ad vos coepiscopis nostris Caldonio et Fortunato missis, omnia integra suspenderentur, donec ad nos iidem collegae nostri rebus illic aut ad pacem redactis, aut pro veritate compertis, redirent. Cypr. ad Corn. Ep. 48. al. 45. p. 90. 91. Conf. Ep. 44. al. 41. p. 85.

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the Epistles of (r) *Cornelius*, and (s) *Cyprian*, authentic witnesses in this case. And though the churches were generally restored to peace and tranquillity in the space of a few years, as (t) appears from what *Dionysius* of *Alexandria* writes in a letter to Pope *Stephen*; it is nevertheless certain, that they had been greatly disturbed by this affair. The many epistles or treatises writ by the same *Dionysius* upon this occasion are a proof, that many relished the rigid doctrine of this sect. *Fabius* Bp. of *Antioch*, in particular, had been their friend and favorer. *Marcian*, Bp. of *Arles*, was firm in the same principle and cause in the time of Pope (u) *Stephen*. Nor is it known, that (x) he ever deserted them.

Besides, for keeping up their interest, there were new Bishops ordained, and set over those who any where separated from the Catholic church upon the ground of this principle.

(r) — novissime, quod per omnes ecclesias literae calumniis et maledictis plenae, eorum nomine frequentes missae fuissent, et pene omnes ecclesias perturbassent. *Cornel. ap. Cypr. Ep. 49. al. 46. p. 92.*

(s) — et per plurimas civitates novos apostolos suos mittat. — *Cypr. Ep. 55. p. 112.*

(t) *Vid. Euseb. l. 7. cap. iv. et Pagi Crit. 256. n. xiv. xv.*

(u) *Vid. Cypr. Ep. 68. al. 67.*

(x) *See Tillem. St. Cyprien, Art. 39.*

ciple. Of this also there is authentic evidence from (y) *Cyprian* himself. There (z) seems to have been a new Bishop, by name *Maximus*, appointed for the *Novatian* party at *Carthage*, *Cyprian's* own diocese.

Though therefore *Novatus* and his principles had been condemned and rejected by most *Christian* Bishops, and by the majority of the Clergie and People of their several churches, at the time of *Dionysius's* writing the forementioned letter to *Stephen*; *Novatus* still continued to have a numerous party in many places, separated from the Catholic church. However, we find no farther mention made of them in the third centurie, though that has been distinguished by *Cave* with the name and title of the *Novatian* age.

One of the canons (a) of the Council of *Nice* in 325. relates to them. *Socrates* (b)

E 2

says,

(y) — et per plurimas civitates novos apostolos suos mittat, — cumque jampridem per omnes provincias et per urbes singulas ordinati sint episcopi in aetate antiqui, in fide integri, in pressura probati, in persecutione proscripti, ille super eos creare alios pseudoepiscopos audeat. *Cypr. Ep. 55. p. 112.*

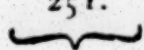
(z) Nam et pars Novatiani Maximum presbyterum, nuper ad nos a Novatiano legatum missum, atque a nostra communicatione rejectum, nunc istic sibi fecisse pseudoepiscopum dicitur. *Id. Ep. 59. p. 132.*

(a) *Can. viii.*

(b) *Socrat. l. i. cap. x.*

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says, “ that *Constantin* sollicitous for peace,
 “ and desirous to secure the concord and
 “ harmonie of the churches, invited *Acesius*,
 “ Bishop of the *Novatian* sect, to come to
 “ that Council. When the Creed had been
 “ composed and subscribed by the synod,
 “ the Emperour asked *Acesius*, whether he
 “ also assented to that Creed, and to the de-
 “ termination concerning the feast of Easter.
 “ He answered the Emperour, that there
 “ was nothing new in what the synod had
 “ determined. For it was the same that had
 “ been delivered to him, as from the be-
 “ gining, and from the times of the Apo-
 “ stles ; both with regard to the form of
 “ faith, and the time of keeping Easter.
 “ Whereupon the Emperour enquiring, What
 “ then was the occasion of his separation
 “ from the communion of the church ? he
 “ related what had happened under *Decius*
 “ in the time of the persecution, and gave
 “ him an account of the strictnesse of their
 “ severe rule of discipline : which was, that
 “ they who after baptism committed any
 “ such sin, as the divine scriptures call mor-
 “ tal, should not be admitted to a partici-
 “ pation of the divine mysteries. They
 “ should be exhorted to repentance, but par-
 “ don

“ don ought not to be expected from the A. D.
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 “ priests, but from God, who is able, and
 “ has authority to forgive sins. When *Ace-*
sus had sayd this, the Emperour replyed :
 “ Set a ladder then, *Acesius*, and go up to
 “ heaven alone.”

The same story is told by (c) *Sozomen*, possibly taken from *Socrates*. It ought however to be observed, that (d) *Valesius* disputes the truth of this relation. On the other hand, *Basnage* (e) defends it against the objections of that learned writer.

Those ancient ecclesiastical historians have not particularly informed us of the place, where *Acesius* was then Bishop. *Tillemont*, speaking of this matter, says, *Acesius* (f) was Bishop in those parts ; that is, somewhere, not very far off from *Nice*. *Basnage* (g) argues, that he was then Bishop of the *Novatians* at *Byzantium*. It is certain, he (h) was

E 3

after-

(c) *Soz. l. i. cap. 22.*

(d) *Vales. Annot. p. 9.*

(e) *Basn. Ann. 325. num. 33.*

(f) Ce prince fit en effet venir à Nicée Acefe, qui estoit leur evesque en ces quartiers là. *Tillemont Les Novatians. Art. iv. p. 94.*

(g) *Basn. ibid.*

(h) *Vid. Soz. lib. 2. cap. 32. p. 493. D. °*

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afterwards Bishop of that people in that city, then called *Constantinople*.

In (i) 326 *Constantin* made a lawe somewhat favorable to them, allowing them their churches and cemiteries, provided they had never belonged to the Catholics. But (k) in the severe edict (l) of 331. or thereabout, the *Novatians* are joyned with the *Valentini-ans*, *Marcionites*, *Paulians*, and *Cataphry-gians*, and other heretics : Their places of worship are to be taken from them : They are forbid to assemble in public or private, and their books are to be sought for and destroyed. But (m) it is the opinion of some learned men, that this edict had but little effect with regard to the *Novatians*. *Sozomen's* reflections upon this edict are such as these. “ By (n) means of this lawe other
“ sects have been in a manner buried in ob-
“ livion. For in the times of the preceding
“ Emperours (o) all the followers of *Christ*,
“ though

(i) Vid. *Basn. Ann.* 326. n. iii. iv. *Pagi Crit.* 326. n. ix. x. *Tillem. ib.* p. 95.

(k) ap. *Euseb. Vit. Const.* l. 3. cap. 64. et seqq.

(l) See *Tillem. as before*, p. 95.

(m) Vid. *Basnag. ib. Tillem. as before*.

(n) *Sozom. l. 2. c. 32.*

(o) Ἐπὶ μὲν γὰρ τῶν πρὶν βασιλέων, ὅσοι τὸν Χριστὸν ἔσε-
βον, εἰ καὶ τὰς δόξας διεφέροντο, πρὸς τῶν ἐλληνιστῶν οἱ αὐτοὶ
ἐπορεύοντο.

“ though they had different opinions, were
 “ considered by the Gentils as all one, and
 “ suffered all alike. Nor could they dis-
 “ turb each other, because of the common
 “ calamities. For which reason, they all
 “ had their assemblies without much diffi-
 “ culty. And as they frequently met toge-
 “ ther, though they were few in number,
 “ they were not quite broken, but kept up
 “ their several interests. But (*p*) after the
 “ publication of this edict they could not
 “ meet publicly, it being prohibited; nor
 “ privatly, the Bishops and clergie of every
 “ city narrowly observing them. From that
 “ time great numbers of them were induced
 “ out of fear to joyn themselves to the Ca-
 “ tholic church. And they who persisted
 “ in their particular sentiments not leaving
 “ successors, their sects dyed away: foras-
 “ much as they were not allowed to as-
 “ semble together, nor could they without
 “ danger teach their principles privatly to
 “ any. And indeed the other sects from the

E 4

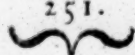
“ begin-

ἐνομίζοντο, καὶ κακῶς ὁμοίως ἔπαχον· σφόδρὰ δὲ αὐτὰς πολυ-
 πύργων διὰ τὰς κοινὰς συμφορὰς ἐκ ἡδύναντο· καὶ διὰ τὸ
 ῥαδίως καθ' ἑαυτὰς ἕκαστοι συνιόντες ἐκκλησιάζον. *ibid.* p. 493. B.

(*p*) μετὰ δὲ τῶτον νόμον, ἔτε δημοσίᾳ ἐκκλησιάζειν ἡδύ-
 ναντο κωλυόμενοι, ἔτε λάθρα, τῶν κατὰ πόλιν ἐπισκόπων καὶ
 κληρικῶν παρατηρούντων· κ. λ. *ib.* C.

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“ begining had but few followers, either
 “ because of the absurdity of their opinions,
 “ or the unskilfulnesse of their teachers. But
 “ the *Novatians* having good leaders, and
 “ being of the same mind with the Catho-
 “ lic church upon the doctrine of the Deity,
 “ were numerous from the begining, and
 “ have continued to be so, without suffering
 “ much by this lawe. And the Emperour
 “ himself, as may be supposed, softened it
 “ of his own accord with regard to them,
 “ designing rather to frighten than hurt his
 “ subjects. And moreover, *Acesius*, then Bi-
 “ shop of that sect at *Constantinople*, being
 “ esteemed by the Emperour for the sanctity
 “ of his life, it is likely, spoke a good word
 “ for the church under his care. As for
 “ the *Cataphrygians*, in other parts of the
 “ Empire they declined, as most others did;
 “ excepting only in *Phrygia*, and the neigh-
 “ boring countreys; where from the time
 “ of *Montanus* they have been numerous,
 “ and still continue so to be.”

The *Novatians* suffered together with the
 Catholics in the *Arian* persecution under *Con-*
stantius, about (q) the year 356. *Agelius*,
 then

(q) See Tillemont Mem. Tom. vi. P. 2. Les Ariens Ara.
 63.

then Bp. of the *Novatians* at *Constantinople* (r) saved himself by flight. But many of his people, eminent for piety, suffered greatly at that time. The “*Arians*, as *Socrates* (s) says, demolished many churches in divers cities by orders of *Macedonius* their Bp. at *Constantinople*. The Emperour’s edict and the violence of *Macedonius* threatened likewise a church of the *Novatians* at *Constantinople*. It’s ruin was near, and the persons were at hand, to whom the execution was committed. But the *Novatians* prevented them after a sort. For gathering together in a great multitude, and being assisted likewise by a good number of well-meaning Catholics, they pulled down the church, and conveyed all the materials to another place without the city.” So writes *Socrates*. And *Sozomen* (t) confirms his account. About the same time the church (u) of the *Novatians* at *Cyzicum* was quite demolished by *Eleusius*, the *Arian* Bishop

(r) Vid. *Socrat. lib. 2. cap. 38. p. 142. B. C.*

(s) καθήκεν μὲν ἔνθα οἱ ἀριανίζοντες, μακεδονίῳ κελεύοντος, ἄλλας τε πόλλας κατὰ πόλεις ἐκκλησίας. *Socrat. ib. p. 143. A.*

(t) *l. iv. cap. xx. p. 570. C. D.*

(u) *Socrat. l. 2. cap. 38. p. 144. A. B.*

A. D. 251. shop of that city, an intimate friend of the forementioned *Macedonius*.

The *Novatians* however had honorable satisfaction made them afterwards. With the leave (x) of the Emperour *Julian* they rebuilt their church at *Constantinople* in a splendid manner, calling it now *Anastasia*. As for their church that had been pulled down at *Cyzicum*, *Julian* sent (y) orders to *Eleusius* to rebuild it in two months time at his own expense upon the pain of a very heavie forfeiture.

Under (z) *Valens* again the *Novatians*, as well as others who held the *Consubstantial* doctrine, were forbid to worship at *Constantinople*. The churches of the *Novatians* were shut up, and their Bishop, *Agelius*, was banished. But the Emperour's displeasure against the *Novatians* (a) was moderated by *Marcian*, a pious and learned man, who formerly had a militarie post in the Imperial palace, but was now Presbyter in the church of the *Novatians*, and had been appointed Preceptor in polite literature to the Emperour's daughters, *Anastasia* and *Carosa*. In regard

(x) *Socr. ib. p. 143. D. 144. A.*

(y) *Socrat. l. 3. cap. xi. Sozom. l. 5. cap. 5. p. 601. C.*

(z) *Vid. Socrat. l. 4. cap. ix.*

(a) *Socr. ib. et l. 5. cap. 21.*

regard to him therefore the churches of the *Novatians*, which for some while had been shut up, were opened again. Nevertheless even after this the (b) *Novatians* were not quite void of disturbance from the *Arians*. So writes *Socrates*. And to the same purpose *Sozomen*, who (c) adds, that *Agelius* was soon recalled from his banishment, and officiated in the churches, as before.

In the year (d) 383. *Theodosius* had a synod, or conference, at *Constantinople* for putting an end to those dissensions which there were in the Empire by reason of different sects of religion. And (e) *Socrates* says, that the Emperour was so well pleased with the orthodoxy of the *Novatians* in holding the doctrine of the consubstantiality; that he gave them leave to assemble for divine worship in cities, and appointed, that their churches should enjoy the same privileges with those of his own sentiments.

Tillemont (f) observes, that the *Novatians* are

(b) *Socrat. ib. p. 218. B. C.*

(c) *Sozom. l. 6. cap. ix. p. 649. C.*

(d) *Vid. Basn. 283. n. vi. et Tillemont Les Novatiens Art. v. p. 98. 99.*

(e) *Vid. Socrat. l. v. cap. x. p. 269. B. C. cap. xxii. p. 280. B. et Conf. Sozom. l. viii. cap. i. p. 754. D.*

(f) *Tillem. Les Novatiens, p. 99.*

A. D. are never named in the Laws of *Theodosius* ^{251.} against heretics, though they were put in that rank in 381. by an ecumenical Council. He (*g*) adds, that (*h*) *Socrates*, to prove the affection which *Theodosius* had for this people, says, that Emperour pardoned *Symmachus* at the request of *Leontius*, Bishop of the church of the *Novatians* at *Rome*, about the year 388.

Socrates (*i*) speaks of their Sees at *Constantinople*, *Nice*, *Nicomedia*, and *Cotiaeus* in *Phrygia*, as the chief Sees of that sect in the fourth centurie; in the East at least, for he supposeth them to be besides very numerous in (*k*) the West.

What were their numbers in these cities, does not appear. *Socrates* (*l*) seems to say, they had three churches within *Constantinople*, beside that which was destroyed. But perhaps he means no more, than that they had three in all.

The

(*g*) *ibid.*

(*h*) *Socrat. l. v. cap. 14. p. 273. C.*

(*i*) *Socrat. l. iv. cap. 28. p. 246. Conf. Sozom. l. 6. cap. 24.*

(*k*) *l. vii. cap. xi. Conf. cap. ix.*

(*l*) εἰς δὲ τὰς ἄλλας τρεῖς, τοσάυτας γὰρ ἐντὸς τῆς πόλεως ἔχουσιν οἱ τῶν ναυατιανῶν ἐκκλησίας, συνερχόμενοι ἀλλήλοις συνήνχοντο. *Socr. l. 2. c. 38. p. 144. A.*

The pieces writ against them by (m) St. Ambrose, (n) Pacian, the (o) Anonymous author of the Questions out of the Old and New Testament ; the notice taken of them by (p) Basil, (q) Gregorie Nazianzen ; the accounts given of them by Socrates and Sozomen in their Ecclesiastical Histories, are proofs of their being numerous, and in most parts of the world, in the fourth and fifth centuries. Not to insist now particularly on (r) Philaster, (s) Epiphanius, (t) Augustin, (u) Theodoret, who have writ professedly of heretics and their opinions. St. Jerome likewise frequently confutes the Novatians in his Commentaries, and in his Epistles. Among the Epistles of Isidore of Pelusium, who flourished about the year 412. there (x) are two against the Novatians. And that they subsisted in some parts after this, appears from the

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(m) Ambr. de Poenit. libri duo.

(n) Pacian. ad Sympron. Epist. tres.

(o) Qu. cii. ap. Augustin. Tom. iii. in App. Bened.

(p) Basil. ad Amphil. Can. i. Ep. 188. p. 268. A. Bened.

(q) Gr. Naz. Orat. 39. p. 635. 636.

(r) Philast. Haer. 82.

(s) Epiph. Haer. 59. p. 493. &c.

(t) Aug. de Haer. cap. 38.

(u) Theod. Haer. Fab. l. 3. c. v.

(x) Isid. l. i. Ep. 338. 339.

A. D. ^{251.} the books (y) of *Eulogius* Bishop of *Alexan-*
dria, writ against them not long before the
 end of the sixth centurie.

The vast extent of this sect is manifest from the names of the authors, who have mentioned them, or writ against them, and from the severall parts of the *Roman* Empire, in which they were found. And (z) *Socrates* mentions one *Mark*, Bishop of the *Novatians* in *Scythia*; who was present at *Constantinople* with *Paul* in his last sicknesse, who dyed in the year 439.

*Eminent
men among
them.*

Acesius.

*Euty-
chian.*

Agelius.

The *Novatians* had among them some men of note and eminence. Not to say any thing more of *Acesius*, already mentioned; (a) *Socrates*, and (b) *Sozomen* have celebrated *Eutychian*, as a worker of miracles; a man of this sect in the time of *Constantin*, who lived a solitarie life upon the mountain *Olympus* in *Bitthynia*.

Agelius succeeded *Acesius* as Bishop of the *Novatian* people at *Constantinople*. He enjoyed that honour, as (c) it seems, near fifty years, dying in the sixth year of the reign of
Theodosius.

(y) *ap. Phot. cod. 208. p. 528. cod. 280. p. 1597.*

(z) *l. 7. cap. 46. p. 390.*

(a) *Socrat. l. i. cap. 13.*

(b) *Sozom. l. i. cap. 14.*

(c) *Vid. Socrat. l. v. cap. 12. in. et cap. 21. in.*

Theodosius, that is, the year of *Christ* 384. *A. D.*
Socrates says of him, " that (d) he lived an ^{251.}
 " apostolical life. He went bare-foot, and
 " wore but one coat, according to the pre-
 " cept in the Gospel." *Sozomen* (e) writes
 of this Bishop exactly to the same purpose,
 only in different words. As before shewn,
 he saved himself by flight in the *Arian* per-
 secution under *Constantius*. He was banished
 by *Valens*, but obtained a speedie release at
 the intercession of *Marcian*. Though *Age-*
lius, as both these ecclesiastical historians as-
 sure us, was a very pious person, he (f) was
 not a man of great abilities. However, he
 had under him *Sisinnius*, a man of fine
 parts and learning. He was of use to his
 Bishop in the forementioned conference at
Constantinople in 383. though he was then
 only Reader.

When *Agelius* dyed, *Sisinnius* was Presby- *Marcian*.
 ter in the church of the *Novatians*; and *Age-*
lius nominated him to (g) be his successor.
 But his people rather desired *Marcian*, who
 had

(d) *Socr. l. 4. cap. ix.*

(e) *Sozom. l. 6. cap. ix.*

(f) συζηται δὲ λόγοις περὶ τῶν δόγματων ἐκ ἰσχύων, ἀνα-
 γνῶσθαι ὑπὸ αὐτοῦ σισίννιου ὄνομα πρὸς τὸ διαλεχθῆναι πρὸς-
 βάλλετο. *Socr. l. v. cap. x. p. 267. C.*

(g) *lib. v. cap. 21. p. 280. C. D.*

A. D. had been so serviceable in the persecution
^{251.} under *Valens*. *Agelius* complied with them,
 provided that *Sisinnius* should succeed *Mar-*
cian, as he did in 395.

Sisinnius. *Socrates* (*b*) enlarges in the character of
Sisinnius. He was educated together with
 the Emperour *Julian* under *Maximus* the
 Philosopher. He was skilled in all parts of
 philosophie, especially in logic. He was an
 excellent disputant, infomuch that *Eunomius*
 was shy of entering into an argument with
 him, and often avoided him. He had great
 understanding in the scriptures, was eloquent,
 and had a good knowledge of the world.
 He was moreover a man of ready wit. *So-*
crates, to (*i*) whom the reader is referred,
 has recorded some of his remarkable sayings.
 “ He was in great reputation for his learn-
 “ ing, and upon that account was respected
 “ by all his successors. He was likewise
 “ honored with the esteem and affection
 “ of many of senatorian rank. He pub-
 “ lished a good number of books. But he
 “ appeared too nice in his language, and af-
 “ fected poetical phrases. He was therefore
 “ more admired as a speaker than a writer.

“ For

(*b*) *lib. v. cap. 21. et l. vi. cap. 22.*

(*i*) *ib. l. vi. cap. 22.*

“ For indeed there was a certain gracefulnesse
 “ in his person, in his speech, his garb, his
 “ aspect, and every motion of his body. In
 “ a word, he was beloved by men of all
 “ sects, especially by the Bishop *Atticus*.”
 So writes *Socrates*.

Sisinnius dyed (k) in 407. and (l) was
 succeeded by *Chrysanthus*, son of *Marcian*,
 immediate successor of *Agelius*. *Chrysanthus*
 in his younger years had a militarie post in
 the palace. In the reign of *Theodosius* the
 first he was Governour in *Italie*, and after
 that Vicar of the *British* Islands, in both
 which charges he behaved with great repu-
 tation. Being advanced in years, he returned
 to *Constantinople*, and put up for Prefect of
 that city. But instead of that, he was against
 his own will compelled to accept of a bishop-
 rick. For *Sisinnius*, when near his end, having
 mentioned him as a fit person to succeed him,
 and his people, looking upon what *Sisinnius*
 sayd as a lawe, earnestly entreated him to
 accept the episcopal office. Whereupon *Chry-*
santhus fled. But the people having found
 him in *Bithynia*, at length prevailed upon
 him by their importunity. “ He was, as
 F “ *Socrates*

(k) *Socr. l. vii. cap. 6. p. 343. C.*

(l) *ib. cap. xii.*

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“ *Socrates* says, a man of signal prudence
 “ and modestie. And by his means the
 “ churches of the *Novatians* were not only
 “ upheld, but encreased. He was liberal to
 “ the poor out of his own estate. But (m)
 “ received nothing from the churches under
 “ his care, beside two loaves of the sacred
 “ bread every Lord’s day. Such was his
 “ concern to promote the interest of his
 “ people, that he took *Ablabius*, the best
 “ Rhetorician of that time, out of the school
 “ of the Sophist *Troilus*, and ordained him
 “ Presbyter.” *Socrates* says, that his polite
 and ingenious sermons were extant in his
 time. He adds, that *Ablabius* was afterwards
 Bishop of the *Novatians* at *Nice*, at the same
 time teaching rhetoric.

By all these things we see plainly, that
 under good Catholic Princes the *Novatians*
 enjoyed great liberty of worship, and were
 admitted to places of trust and honour.

Paul.

Chrysanthus was succeeded by (n) *Paul*,
 who had been a teacher of the *Latin* tongue,
 but laying aside that employment he betook
 himself to an ascetic life. Whilst he was
 Bishop,

(m) καὶ πρῶτον τοῖς πτωχοῖς οἰκοθεν χρυσίου δίδεναι
 ἀπό τε τῶν ἐκκλησιῶν ἐδὲν ἐδέξατο, πλὴν κατὰ κυριακὴν δὲ
 ἄρτους τῶν εὐλογιῶν ἐλάμβανεν. *ib. p. 348. D.*

(n) *Socrat. l. 7. cap. 17. init.*

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Bishop, he was almost universally beloved at *Constantinople*. He dyed in 439. *Socrates* says, that (o) at his funeral he in a manner united all sects of religion into one church. For they all accompanied his body to the grave, singing psalms, he having been greatly esteemed for the simplicity and integrity of his manners.

Cassiodore, who wrote about the middle of *Eusebe.*
the sixth century, makes mention of (*p*) a
learned *Novatian*, whom he knew, named
Eusebe; who, like *Didymus* of *Alexandria*,
was blind from his childhood. He was ex-
ceedingly well acquainted with authors and
books, as well as things, and shewed a won-
derful strength of memory. He usually re-
sided in *Asia*. *Cassiodore* does not say any
F 2 thing

(o) *ib.* cap. 46.

(p) — nisi de partibus Asiae quemdam ad nos venire Eusebium nomine contigisset, qui se infantem quinque annorum sic caecatum esse narrabat, — Hic tantos auctores, tantos libros in memoriae suae bibliotheca condiderat, ut legentes probabiliter admoneret, in qua parte codicis quod praedixerat, invenirent. Disciplinas omnes et animo retinebat, et expositione planissima lucidabat. — Hoc etiam Iosephum, Origenem, et Hieronymum commemorasse in suis opusculis afferebat. — Cujus instructione commonitus, multos codices antiquos reperi, qui apud me habebantur incogniti. Quem tamen adhuc Novatianae pravitate errore detentum, misericordia Domini suffragante, rectae fidei credimus illuminatione complendum. *Cassiod. Instit. l. 5. p. 512*

A. D. 251. thing of his quality. Possibly the losse of eye-sight discouraged his accepting any offices, civil or ecclesiastical. However he made a good emprovement of his leisure. He stored his mind with useful knowledge, and was communicative in conversation, as he had opportunity.

I do not here reckon *Socrates* and *Sozomen* among the great men, that have done honour to this sect : because, though they sometimes speak favorably of them, and therefore by some have been taken for *Novatians*, there is (q) good reason to think they were *Catholics*.

However, from the several instances that have been mentioned, it may be inferred, that this people had among them not a few men of polite learning, and fine accomplishments.

Though there were *Novatians* in some places at the later end of the sixth centurie, or afterwards, as we have seen ; yet it is probable, that they declined after the midle of the fifth centurie, if not sooner.

Socrates

(q) Vid. *Vales. de Vita et Scriptis Socratis atque Sozomeni* ; et *Basnag. Ann. 439. num. v. et Tillem. Les Novatians Art. vii. Tom. 3. P. 3. p. 110.*

Socrates having given an account of the ordination of *Cyril*, who succeeded *Theophi-* A. D.
251.

lus at *Alexandria* in 412. says: “ From (r)
“ that time the bishoprick of *Alexandria* ex-
“ ceeded the bounds of the priesthood, and
“ exercised a kind of princely authority and
“ government. For *Cyril* immediatly shut
“ up the churches of the *Novatians*, and
“ took away all their sacred vessels and orna-
“ ments. And as for their Bishop *Theopemp-*
“ *tus*, he deprived him of all he had.”

The same ecclesiastical historian having mentioned the names of several Bishops of *Rome*, as *Damasus*, *Siricius*, *Anastasius*, adds:
“ After (s) *Anastasius* succeeded *Innocent*,
“ who was the first that persecuted the *No-*
“ *vatians* at *Rome*, taking away from them
“ many churches.” This Pope *Innocent* (t)
was ordained in 401. and dyed in 417.

F 3

After-

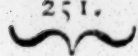
(r) Καὶ γὰρ ἐξ ἐκείνου, ἡ ἐπισκοπὴ ἀλεξανδρείας παρὰ τῆς
ἱερατικῆς τάξεως καταδυνασένευ τῶν πραγμάτων ἔλαβε τὴν
ἀρχήν· ἐνθὲως ἐν κύριλλῳ τὰς ἐν ἀλεξανδρείᾳ ναυατιανῶν
ἐκκλησίας ἀποκλείσας, πάντα μὲν αὐτῶν τὰ ἱερά κειμήλια
ἔλαβεν· τὸν δὲ ἐπίσκοπον αὐτῶν θεόπεμπλον πάντων ὧν εἶχε
ἀφείλετο. *Socr. l. 7. cap. vii.*

(s) μετὰ δὲ ἀναστάσιου ἰννοκέντι· ὃς πρῶτῳ τῶν ἐν Ῥώμῃ
ναυατιανῶν ἐλάυνεν ἡρξάλο, πολλὰς τε αὐτῶν ἐκκλησίας ἀφεί-
λετο. *ib. cap. ix.*

(t) *Vid. Pagi Crit. in Bar. 402. xix. 417. iv. et seqq.*

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Afterwards *Socrates* writes to this purpose :
 “ After (u) *Innocent*, *Zosimus* governed the
 “ church of *Rome* for the space of two years,
 “ And after him *Boniface* presided in that
 “ church three years, who was succeeded
 “ by *Celestin*. This (x) *Celestin* also [*as In-*
 “ *nocent had begun to do,*] deprived the *No-*
 “ *vations* at *Rome* of their churches, and
 “ forced their Bishop *Rusticula* to assemble
 “ them in private houses in some obscure
 “ place. For untill that time, the *Novatians*
 “ had flourished mightily at *Rome*, having a
 “ great number of churches, and large con-
 “ gregations. But envie layd hold of them
 “ also, the bishoprick of *Rome*, like that of
 “ *Alexandria*, having long since surpased
 “ the sacerdotal dignity, and assumed secular
 “ power and authority. For which reason
 “ those Bishops would not allow these per-
 “ sons to meet together freely, though they
 “ were of the same opinion with themselves.
 “ They commended them indeed for their
 “ soundnesse in the faith, but took away
 “ from

(u) *ib. cap. xi.*

(x) Καὶ ἔτι ὁ κελεστίνος τὰς ἐν Ῥώμῃ ναυατιανῶν ἐκκλη-
 σίας ἀφείλετο, καὶ τὸν ἐπίσκοπον αὐτῶν ῥυσικέλαν κατ’ οἰκίας
 ἐν παραβύσῳ συναγεῖν ἠνάγκασεν· ἄχρι γὰρ τότε ναυατιανοὶ
 μεγάλως ἐπὶ τῆς Ῥώμης ἠνθισαν, ἐκκλησίας πλείστας ἔχοντες,
 καὶ λαὸν πολὺν συναθροίζοντες. κ. λ. *ibid.*

“ from them every thing they had. The *A. D.*
 “ Bishops of *Constantinople* acted in a diffe- *251.*
 “ rent manner, treating the *Novatians* with
 “ abundance of affection and mildneſſe, and
 “ permitting them to aſſemble within the
 “ walls of the city, as has been ſhewn.”

Celeſtin is ſuppoſed to have poſſeſſed the
 See of *Rome* from the year 422. to 432.

I conclude my hiftorie of the *Novatians*
 with theſe paſſages of *Socrates*, which are
 recommended to the reader's obſervation.

V. We ſaw formerly a catalogue of the *His*
 works of *Novatus* in *Jerome*, but not com- *Works.*
 plete. For *Jerome* ſays, there were many
 other, beſide thoſe expreſſly named by him.
Trithemius likewise, having mentioned the
 ſame books that *Jerome* does, adds; “ that
 “ (y) *Novatus* wrote many letters to divers
 “ perſons; and that, beſides, he is ſayd to
 “ have writ ſome other pieces, but he was
 “ not acquainted with them.”

1. A very few only of thoſe works have
 come down to us. We have however a ſmall
 piece, entitled, *Of Jewiſh Meats*, which is
 F 4 ſuppoſed

(y) *Epistolae plures ad diversos: Alia inſuper nonnulla*
ſcripſiſſe dicitur, quae ad notitiam meam non venerunt. Tri-
them. de Script. Ec. cap. 44.

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supposed to be the same that *Jerome* mentions. Mr. *Jackson*, whose edition of *Novatus*, or *Novatian*, (as he calls him,) I make use of, thinks, this (z) treatise, or epistle, was writ in the year 250. before the end of the *Decian* persecution. But of this, I think, we cannot be positive. For, as (a) before observed, it may be questioned, whether this treatise was not writ by *Novatus*, after his episcopal ordination, and after his separation from the church; consequently, after the middle of the year 251. I allow, it was writ in some time of trouble, and in a place of retreat, or banishment: but what was that time, does not appear; whether the persecution of *Decius*, or *Gallus*, or *Valerian*. Therefore the date of it must be left uncertain. *Du Pin* (b) says, it appears probable to him, that this piece was writ after that *Novatus* was become the head of a party, during the persecution of *Gallus* and *Volusian*.

2. There

(z) Priorem [*de Cibis Judaicis*] scripsit efflagitante plebe Romana, cum sub persecutione Deciana (quae exorta est Romae anno 249. exeunte, et post annum deferbuit ineunte anno 251.) secessisset; quod plane innuit in primo Epistolae capite: adeo ut haec scriberetur anno 250. forte sub finem anni. *Jackson. Praef. p. xi.*

(a) See before, p. 22. 23.

(b) *Bibl. des Auteurs Ecc. Navat. p. 182.*

2. There is also still extant the treatise, *Of the Trinity*, or, *Of the Rule of Faith*, which *Jerome* calls a large volume. I think, this (c) book is now generally allowed by learned men to be the work of our *Novatus*. And it is the largest piece of his now remaining. Concerning the time of writing it *Mr. Jackson* (d) mentions two opinions; the first, *Pamelius's* and his own, that it was writ before the schism, which began in 251. the other, that of *Dr. Cave*: who supposed, that this work was composed after the schism, not before the year 257. here being notice taken of the heresie of *Sabellius*, which appeared about that time. *Mr. Jackson* might have mentioned a third opinion, that of (e) *Baronius*; who thought this book was not published by *Novatus*, till about the year 270. as supposing him not only to argue against *Sabellius*, whom he mentions by name, but also

(c) See *Du Pin Bibl. Novatien. Baron. Ann. 272. xv. Tillem. Les Novatiens, Art. 3.*

(d) Statuendum restat (quantum possumus) quo tempore conscripsit Novatianus librum de Trinitate. Et cum Pamelio omnino arbitror ego illum hoc opus composuisse, antequam in schisma incideret, quod fuit inceptum 251. Aliter quidem judicat doctiss. Cavius, hac ductus ratione, quod haereseos Sabellianae meminit, quae (ut dicit Cavius) circa annum 257. exorta est. *Jackson. Praefat. p. xii. xiii.*

(e) *Baron. Ann. 272. n. xv.*

A. D. also against *Paul* of *Samosata*, whom he does
 251. not name. And (*f*) *Tillemont* thinks this
 opinion not improbable, though not certain.

Let us consider Mr. *Jackson's* arguments. In the first place he asks: How (*g*) will *Cave* prove, that *Sabellius* was not known in the world for his heresie before 257. ? But to this there is an obvious answer at hand: That *Cave* is not singular in this supposition. It is the opinion of very many learned men, that *Sabellius* did not publish his particular sentiments till 254. or 255. or thereabout, as I have observed in another (*b*) place. And secondly, it is very easily proved, that *Sabellianism* was not known long before the year 257. For in that year *Dionysius* of *Alexandria* sent Pope *Xystus* or *Sixtus* the second an account of what he had sayd and writ in that controversie, which had it's rise in *Ptolemais* in *Egypt*; and therefore probably had not been on foot above a year, or two, or three, at the most. Therefore *Sabellianism* was not known in the West before the year 255. or 256. or 257. This argument needs
 not

(*f*) See *Tillem. Les Novatiens, Art. 3. p. 89.*

(*g*) Sed quomodo probaverit Cavius Sabellium propter haeresin non esse notum ante an. 257. ? Haec est mera viri docti conjectura, &c. *ib. p. xiii.*

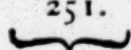
(*b*) See *Vol. v. p. 592. 593.*

not to be enlarged upon. I should think, that any man may perceive from the historie of the third centurie, particularly from what we have writ concerning *Novatianism*, that supposing *Sabellianism* to have appeared before 250. and allowing it likewise to have been at all different from the common and prevailing sentiment of *Christians* at that time; such was the vigilance of the Bishops of the church; *Dionysius* would have sent an account of it to *Rome* long before 257. What a noise did *Novatianism* make? how many deputies were there sent to and fro? what a number of letters and treatises was there writ upon that subject in the space of a very few years? I think then, that *Dionysius's* account of the rise of *Sabellianism* is an invincible argument, that it did not appear in *Egypt* before 254. or 255. or 256. Therefore this book of *Novatus* could not be writ before 256. or 257. It is not very unlikely, that soon after the first intelligence of this doctrine came to *Italie* from *Dionysius*, or from some other person, *Novatus* much disliking it composed this treatise of the Trinity. And possibly he was as well qualified to treat the subject, as any man in the West.

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If this argument needed any farther enlargement, it might be added, that the Catholics of *Pentapolis*, who disliked some expressions of *Dionysius* in his writings against *Sabellius*, layd their charges against him before his name-sake of *Rome*, whose episcopate begun in 259. Therefore *Dionysius* had but lately writ in this controversie. If his work had been published long agoe, these offended Catholics would not have deferred their accusations till 259. or 260. nor have chosen to bring them to *Dionysius* of *Rome*, the ancient and honored friend and correspondent of him of *Alexandria*.

Nevertheless Mr. *Jackson* thinks, that (i) the heresie of *Sabellius* began about 220. that is, 30 years before the schism at *Rome*; consequently *Cave* is mistaken no less than thirty and seven years concerning the time of *Sabellius*.

Mr. *Jackson* would support his opinion by the Chronicles of (k) *Isidore* of *Seville*,
and

(i) Et tandem exhinc apparet, triginta circiter esse annos inter schisma Novatiani et incoeptam haeresin Sabellii; et Cavius ratione temporis erravit fere triginta et septem annos. *ib. p. xviii.*

(k) — hoc disertio testimonio confirmat Isidorus Hispalensis, qui in Chronico ad annum a mundo condito 5419.
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and (l) *Ado*, which place *Sabellius* about the year 220. But Chronicles writ, one in *Spain* in the seventh, the other in *Gaul* in the ninth centurie, are of little authority against *Dionysius*, a contemporarie upon the spot. It is likely, those Chroniclers mean *Noetus*; who might appear, or be famous about that time. They might confound these two persons, their opinions agreeing in the main, as is supposed; and *Sabellius* being more known than *Noetus*, as we are informed by the learned (m) *Augustin*: who is certainly a good witness in this matter, and assures us, that even in his time *Noetus* was known to very few, and that these two heresies were reckoned one and the

five anno Domini 221. sub Imperio Aurelii Antonini Heliogabali scribit ortum fuisse Sabellium Haeresiarcham. *ib. p. xviii.*

(l) Huic vero convenit *Ado Viennensis*, quo auctore, *Sabellius* erat Haeresiarches anno circiter 220. imperante Aurelio Heliogabalo, sub cujus Imperio simul cum Hippolyto vixisse tradit *Ado*. Verba illius sunt in Chronico ab. an. 220. ad an. 224. “*Sabellius haeresiarches oritur. Hippolytus episcopus multorum conditor opusculorum temporum canonem conscripsit, et huc usque perduxit.*” *Id. ibid.*

(m) *Sabelliani* ab illo *Noeto*, quem supra memoravimus, defluxisse dicuntur.—Sed qua causa duas haereses eas *Epiphanius* computet, nescio: cum fieri potuisse videamus, ut fuerit *Sabellius* iste famosior, et ideo ex illo celebrius haec haeresis nomen acceperit. *Noetiani* enim difficile ab aliquo sciuntur: *Sabelliani* autem sunt in ore multorum. *August.* *Haer. cap. 41.*

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the same. It is an additional argument, that these Chroniclers mean *Noetus*, or confound him and *Sabellius*, in that they make no distinct mention of the former. There is the more reason to think *Ado* means *Noetus*, when he speaks of *Sabellius*, because he joyns *Hippolytus* with him. And it is generally supposed, that *Hippolytus* wrote against *Noetus* in his book against all heresies, and that this was the last heresie in that work. In short *Noetianism* and *Sabellianism* were confounded, and reckoned one and the same heresie by the *Latins* in the time of *Augustin*, and afterwards. And the best use that can be made of these two Chroniclers is to confirm the common supposition, that *Noetus* either appeared, or was condemned, about the year 220. or soon after.

Lastly, Mr. *Jackson* says, it is (n) not likely, that *Novatus* should write so good a book, in all things conformable to the Catholic doctrine, after he had fallen into his detestable schism, and an opinion so contrarie to the divine goodnesse and mercie.

How

(n) Nec, quantum cogito, verisimile est illum condidisse tam egregium librum in omnibus catholicae doctrinae et pietati primaevae ecclesiae apprime consonum, postquam in schisma detestandum et sententiam bonitati et misericordiae divinae adversantem se demersisset. *ibid.*

How *detestable* his schism was, I cannot say, though I do not justify his conduct. For, whatever pretensions he might have to the chair of *Rome*, on account of his eminent learning, or uncommon services, or the expectations given him, possibly, by a large number of the clergie and people of that church; yet, when another was chosen, as (o) *Cyprian* observes, it might be his duty to acquiesce. Nor is it unlikely, that as good books as this of *Novatus* upon the Trinity have been writ by men who have had false apprehensions of the divine goodnesse and mercie in some respects. Finally, I wonder, why Mr. *Jackson* should make a question of *Novatus* writing, at any time, a book upon the Catholic principles about the Trinity; when there appear not any traces of a difference upon this point between him and his followers and the Catholics of that time. It is not unlikely, that *Novatus* was from the begining, and always continued to be, as orthodox

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(o) Factus est autem Cornelius episcopus de Dei et Christi ejus judicio, de clericorum pene omnium testimonio, de plebis quae tum affuit suffragio, — cum nemo ante se factus esset, cum Fabiani locus — vacaret. — Quisquis jam episcopus fieri voluerit, foris fiat necesse est; nec habeat ecclesiasticam ordinationem qui ecclesiae non tenet unitatem; quisquis ille fuerit, multum de se licet jactans, et sibi plurimum vindicans. *Cypr. Ep. 55. al. 52. p. 104.*

A. D. 251. *orthodox in that, and most other matters, as Christians generally were in that age.*

Upon the whole, I believe, there are very few, but must be of opinion, that this treatise, the principal remaining work of Mr. *Jackson's* author, was not writ till some while after his *detestable schism*, as Mr. *Jackson* calls it.

I cannot forbear observing here, though it is not necessarie, that several of the ancient writers concerning heresies confirm the more common opinion of the time of *Sabellianism*; particularly *Epiphanius*, and *Augustin*. Their order is this: *Noetians, Valesians, Novatians, Angelics, Apostolics, Sabellians*. They supposed therefore, that *Novatianism* sprang up in the space of time between *Noetus* and *Sabellius*.

From what has been sayd the conclusion is very evident, that the earliest probable date of this work is that assigned by *Cave*, which is the year 257. several years after the author's episcopal ordination.

3. Beside these two treatises, which we suppose to be the same that are mentioned by *Jerome*, there is extant a Letter of the *Roman Clergie* to *Cyprian*, writ during the vacance of the See, after the death of *Fabian*, in August 250. It is allowed, that

that (*p*) *Novatus* drew up this Epistle, and (*q*) it is much commended.

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4. There is still another Letter, writ before the end of the same year to *Cyprian*. These two letters are among (*r*) *Cyprian's*. But it is not so certain, that *Novatus* had the chief hand in penning this, as the former. Mr. *Jackson* however has done well in publishing it together with the other things ascribed to *Novatus*.

5. In these pieces there is not that I remember any thing concerning the particular sentiment, which *Novatus* is supposed to have maintained after his episcopal ordination, or relating to the differences between him and some other *Christians*. Yet surely there must have been such things. It may be argued from (*s*) *Cyprian's* Letters. And

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(*t*) *Je-*

(*p*) Additum est etiam, Novatiano tunc scribente, et quod scripserat sua voce recitante, &c. *Cypr. ad Antonian. Ep. 55. al. 52. p. 102.*

(*q*) Mense Augusto exeunte clerus Romanus scribit ad *Cyprianum*. — Sunt autem haec cleri Romani literae praeclare scriptae, et literis ipsius *Cypriani* pene aequandae: ex quibus de ingenio et eloquentia *Novatiani* iudicium ferri potest. Ille enim hanc epistolam exaravit. *Pearson. Ann. Cypr. 250. n. 16. Conf. Pagi Crit. 250. n. 12.*

(*r*) *ap. Cypr. Ep. 30. 36. al. 30. 31.*

(*s*) Sed enim supervenerunt postmodum aliae literae tuae, — in quibus animadverti animum tuum *Novatiani* literis motum

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(t) *Jerome* speaks of Epistles of *Novatus* that were schismatical.

6. St. *Jerome*, in his Catalogue, among other works of *Novatus* mentions two with these titles, *Of Easter*, *Of Circumcision*. And in the Appendix to St. *Jerome's* works, there are two treatises, or epistles, without the name of the author; one entitled, *of the Celebration of Easter*, the other, *of the true Circumcision*. The former of these is now allowed to be (u) St. *Augustin's*, and is published (x) among his Letters. As for the other, it is generally allowed to be the work of some later author than *Novatus*, forasmuch as here is express mention made of the *Manicheans* and *Arians*. Nor is there (y) any good reason to take it for a work of St. *Jerome*. It must therefore be looked upon as the composition

motum nutare coepisse, &c. *Cypr. ad Ant. Ep. 55. al. 52. p. 101. et passim.*

(t) — simulque epistolas Novatiani, ut dum schismatici hominis venena cognoscimus, libentius sancti martyris Cypriani bibamus antidotum. *Hieron. ad Paul. Concord. Ep. x. al. 21. p. 17. in Ed. Bened.* Ego Origenem propter eruditionem sic interdum legendum arbitror, quomodo Tertullianum, Novatum, Arnobium, Apollinarium; &c. *Id. ad Tranquill. Ep. 56. al. 76. p. 589. f.*

(u) *Vid. Martian. Annotat. ap. Hieronym. T. v. p. 175.*

(x) *Augustin. Ep. Lib. 2. Ep. 55. Bened. al. 119. Tom. 2.*

(y) *Vid. Censuram Epistolae de Vera Circumcisione, apud Hieron. T. v. p. 150.*

position of some Anonymous writer, whose time is uncertain. I shall take notice of a few things observable in it. A. D. 251.

1.) Here are many quotations of the books of the Old and New Testament, or references to them.

2.) The author several times quotes the first (z) chapter of St. *Matthew's* Gospel.

3.) He takes notice of the (a) enrolment of *Cyrenius*, or *Cyrinus*, as he calls him, in *Luke* ii. 1—5.

4.) He also expressly quotes (b) the beginning of St. *John's* Gospel.

5.) He cites *Rom.* ix. 4. 5. very remarkably, in this (c) manner : *To whom pertaineth the adoption, and the glorie, and the covenant, and the giving of the law, and the service,*

G 2

and

(z) Foris scriptus est, cum Evangelista ait : Liber generationis Jesu Christi, filii David, filii Abraham. *De Vera Circumcisione*, ap. Hieron. T. v. p. 153. m. Foris scribitur per Matthaeum : Christi autem generatio sic erat : Cum esset desponsata mater ejus Maria Joseph. *ib. infr. med. pag.*

(a) Rogo hic, ubi sub Cyrino census investigatio ? ubi edictum Caesaris ? ubi necessitas profitendi ? *ib. p. 162. in.*

(b) Intus scribitur, cum per Joannem dicitur : In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. *ib. p. 153. infr. m.*

(c) quorum adoptio est filiorum, et gloria, et testamentum, et legislatio, et obsequium, et promissa : Ex quibus etiam est Christus secundum carnem, qui est benedictus in saecula. *ib. p. 151. in.*

A. D. and the promises : of whom also is Christ according to the flesh, who is blessed for ever.
 251.

6.) In this piece is likewise cited (*d*) the beginning of St. *John's* first Epistle : and there are passages out of many other books of scripture, as before observed. But I do not think it needful to take any farther notice of particular citations in this work.

His Character.

VI. I do not draw the character of *Novatus*. I am not satisfied to make such an attempt upon the ground of those few writings of his that remain ; when there were so many more, and the historie we have of him is so imperfect. I find however, that (*e*) learned moderns do allow him wit, or good natural parts ; learning, and eloquence, or a fine pen. And *Jerome*, of old, who was better qualified to judge, than we are, in several respects, especially because he had more

(*d*) Cum beatus Joannes invisibilem et visibilem, Deum et hominem, brevi quasi charactere signaverit. Sic enim ait : Quod fuit ab initio, fratres, quod audivimus. Ecce libri illius interiorem partem. Quod sequitur : Et vidimus oculis nostris, et manus nostrae palpaverunt de verbo vitae. Ecce libri pars exterior, &c. p. 154. *init.*

(*e*) Novatianus Stoicorum philosophorum scita profitebatur, homo acerrimi ingenii, multijugae doctrinae, nec facundiae vulgaris. *Admon. in Ambros. libr. de Poenit. T. 2. p. 385. ed. Bened.*

more of this writer's works than we have, *A. D.*
 in a letter to Pope (f) *Damasus*, speaking of ^{251.}
Tertullian and *Novatus*, calls them *very elo-*
quent men.

The sentiment of *Novatus* upon church-discipline is often spoken of by ancients and moderns, as contrarie to the divine goodnesse and mercie. Upon this account he has been called (g) a man of a most cruel disposition, and has been sayd to charge God himself with cruelty. Nevertheless in his book of the Trinity he appears to have had honorable sentiments of the Deity, saying (h) that *God excells all other beings in benevolence, goodnesse, justice and mercie.* Nor did he deny the power, or will of God to pardon great sins after baptism; though he would not allow such a power in the church, or to be lodged with the ordinarie ministers of the gospel.

G 3

I would

(f) Non quod non potuerim et ad illas aliquid respondere, sed quod ab eloquentissimis viris, Tertulliano nostro scilicet et Novatiano, Latino sermone sint editae. *Hieron. Ep. 125, T. 2. p. 563. Bened.*

(g) Quis ante crudelissimum Novatianum crudelem Deum dixit, eo quod mallet mortem morientis quam ut revertatur et vivat? *Vincent. Lir. Comm. p. 335. Paris. 1669.*

(h) — et omnibus divitiis ditior, omni prudentia prudentior, et omni benignitate benignior, omni bonitate melior, omni justitia justior, omni clementia clementior. *De Reg. Fid. cap. 2. p. 24. Jackson.*

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251.

I would add, that he may be thought to have one advantage, in that all his litigious and controversial writings, if there were any such, are lost. For next to the happiness of escaping disputes and controversies, may be reckoned the having them buried in oblivion. But though this may be esteemed an advantage to him, I cannot tell whether it be so to us. It is not unlikely, that if more of his works were in being; we, as well as (i) *Jerome*, should be willing to read them. Since he is upon record, as author of a sect that subsisted for several ages, it might be desirable to know from himself the grounds he went upon. The writings of Catholic authors, it is to be hoped, would afford a sufficient preservative against infection. And together with the venom of his erroneous doctrine there might have been conveyed to us somewhat healing and nourishing.

I have given above the true reason, why I decline drawing the character of *Novatus*. As *Du Pin* saw no occasion to be so scrupulous, it is by no means fit my readers should be deprived of the commendation he has given the founder of the *Novatian* sect. “ This
“ author,

(i) See before, note (t), p. 82.

“ author, *says (k) he*, had abundance of wit,
 “ learning and eloquence. His stile is pure,
 “ neat, and polite : his expressions are chosen,
 “ his thoughts natural, and his reasonings
 “ just. He is full of citations of texts of
 “ scripture, that are much to the purpose.
 “ Moreover, there is a great deal of me-
 “ thod and order in those treatises of his
 “ which we have. And he always expres-
 “ seth himself with mildness and modera-
 “ tion.” What greater character could be
 desired by a Catholic writer !

VII. Though the pieces of *Novatus*, and especially the treatise *Of the Trinity*, or the *Rule of Faith*, abound with texts of the Old and New Testament, there are not many books of either cited expressly and by name.

*His Testi-
monie to
the Books of
the N. T.*

1. A great number of passages are quoted out of St. *Matthew's* Gospel. “ Him, *says*
 “ (l) *he*, the ancient prophecies, as well as
 “ the Gospels, testify to be the son of *Abra-*
 “ *ham*, and the son of *David*.” Here is prob-
 ably a reference to the first chapter of St.

G 4

Mat-

(k) *Biblioth. p. 182.*

(l) Hunc enim Abrahæ filium, hunc David, hunc non minus et vetera prædicta et Evangelia testantur. *De Regula Fidei, cap. ix. p. 58.*

A. D. ^{251.} *Matthew's Gospel.* The words of Matth. i. 23. are (*m*) quoted by him in another place. Once more : " So (*n*) *Christ* himself says : "*Loe, I am with you unto the end of the world.*" Ch. xxviii. 20.

Mark. 2. To St. *Mark's Gospel* there are very few, if any references. However we may take a passage or two to be considered. " If (*o*) it belong to God only to forgive sins, "*Christ* forgiveth sins." See Mark ii. 5. 6. 7. " God (*p*) is not worshiped by the belly, " nor with meats, which the Lord says per-
" rish, and are purged in the draught, ac-
" cording to the course of nature." See Mark vii. 19.

Luke. 3. " They (*q*) also urge, and insist upon " what is sayd in the Gospel of *Luke* : *The* "*Holy Ghost shall come upon thee, and the* "*power*

(*m*) Et vocabitis nomen ejus Emmanuel, quod est interpretatum, Nobiscum Deus. *ib. cap. 24. al. 19. p. 186.*

(*n*) Sic Christus ipse dicit, Ecce ego vobiscum sum usque ad consummationem seculi. *cap. 12. p. 87.*

(*o*) Quod si, cum nullius sit nisi Dei, peccata dimittere, idem Christus peccata dimittit. *De Reg. Fid. c. 13. p. 97. 98.*

(*p*) Deus ventre non colitur, nec cibis, quos Dominus dicit perire, et in secessu naturali lege purgari. *De Cib. Jud. cap. 5. p. 275.*

(*q*) Proponunt enim atque illa praetendunt, quae in Evangelio Lucae relata sunt, — Spiritus Sanctus veniet in te. — *De Reg. Fid. cap. 24. al. 19. p. 186.*

“ power of the Highest shall overshadow thee : A. D.
251.
 “ Therefore that holy thing which shall be
 “ born of thee shall be called the son of God.”

Ch. ii. 35.

4. “ For, (r) *And the Word*, says *John*, *John*.
 “ was made flesh, and dwelled among us.”

John i. 14. This (s) Gospel is expressly quoted
 as *John's* several times by this writer.

5. The book of the Acts of the Apostles *Acts*.
 is no where expressly quoted, or very plainly
 referred to in the remaining pieces of *Novatus* :
 But it may be reckoned probable, that he has an
 eye to the historie contained in the first chapters
 of that book, when he says :
 “ The (t) Holy Spirit, the comforter, whom
 “ *Christ* had promised to the disciples, is he,
 “ who explained to them the evangelic my-
 “ steries, and illuminated them with the
 “ knowledge of divine things : by whom
 “ being confirmed, they endured bonds and
 “ impri-

(r) Nam et Verbum, inquit Joannes, caro factum est, et
 inhabitavit in nobis. *ib. c. x. p. 74.*

(s) Ac sic Joannes nativitatem Christi describens. *De Reg.*
Fid. cap. 13. init. Si enim Joannes dicit, Omnia per ipsum
 facta sunt. *cap. 17. al. 25. init. et passim.*

(t) Hic est enim — qui evangelica sacramenta distinxit,
 qui in ipsis inluminator rerum divinarum fuit, quo confirmati
 pro nomine Domini nec carceres nec vincula timuerunt ; quin-
 imo ipsas seculi potestates et tormenta calcaverunt. *ib. c. 29.*
p. 220.

A. D. 251. "imprisonments for the name of the Lord,
 "and triumphed over the powers of the
 "world, and over all torments." I place in
 the margin (*u*) another passage, in which he
 quotes the words of *Joel*, which are also
 alleged by *St. Peter*, Acts ii. 16. 17. See
Joel ii. 28.

St. Paul's
 Epistles.
Romans.

6. I proceed to *St. Paul's* Epistles.

1.) The epistle to the *Romans* is often
 quoted as *St. Paul's* by this Presbyter of the
 church of *Rome*, who was also afterwards
 chosen Bishop by a part of the same church.
 "The (*x*) apostle *Paul* writes in his Epistle:
 "Whose, says he, are the fathers, of whom
 "is Christ according to the flesh, who is over
 "all God blessed for ever." Rom. ix. 5. In
 the epistle penned by *Novatus*, sent to *Cyprian*
 by the Presbyters and Deacons of the
 church of *Rome* in 250. it is sayd: "Other-
 "wise (*y*) the Apostle had not so commend-
 "ed

(*u*) Est enim per Joelem prophetam repromissus, sed per
 Christum redditus: In novissimis, inquit, diebus effundam
 de Spiritu meo super servos et ancillas meas. *ib. p. 218.*

(*x*) Quod si et apostolus Paulus; Quorum, inquit, patres,
 et ex quibus Christus secundum carnem, qui est super omnia
 Deus benedictus in secula, in suis literis scribit. *cap. 13.*
p. 99.

(*y*) Quoniam nec tantas de nobis laudes apostolus protu-
 lisset dicendo: Quia fides vestra praedicatur in toto mundo.
p. 289.

“ed us, saying: *That your Faith is spoken of* *A. D.*
“*throughout the whole world.*” Rom. i. 8. 251.

2.) “Lastly (z) the apostle *Paul* knew *1 Corinth.*
“this harmonie and unity, with a distinc-
“tion of persons: for writing to the *Corin-*
“*thians*, *I*, says he, *have planted, Apollo*
“*watered, but God gave the encrease:*” in-
tending *1 Cor. iii. 6. 7. 8.*

3.) “Lastly (a) the apostle *Paul*: *Having,* *2 Corinth.*
“says he, *the same spirit, as it is writen,*
“*I believed, therefore have I spoken: We*
“*also believe, and therefore speak.*” *2 Cor.*
iv. 13.

4.) “And (b) in another place: [the apo- *Galat.*
“stle *Paul*:] *Now a mediator is not a me-*
“*diator of one, but God is one.*” *Gal. iii. 20.*
Words of this epistle are several times cited
by this writer, as the apostle *Paul*’s.

5.) “Of (c) whom the apostle *Paul*: *He* *Ephes.*
“*that descended is the same that ascended above*
“all

(z) Denique novit hanc concordiae unitatem, cum per-
sonarum tamen distinctione. Nam cum ad Corinthios scribe-
ret; Ego, inquit, plantavi, &c. *de Reg. Fid. cap. 27.*
al. 22.

(a) Denique apostolus Paulus: Habentes, inquit, eundem
spiritum. *cap. 29. p. 219.*

(b) Et alio in loco: Mediator autem unius non est, Deus
autem unus est. *cap. 30. p. 230.*

(c) De quo apostolus Paulus: Qui descendit, ipse est qui
ascendit super omnes coelos. *cap. 17. al. 25. p. 134.*

A. D. "all heavens, that he might fill all things."
 251. Eph. iv. 10.

Philip. 6.) "But (d) why should we pass by
 "that place in the Apostle? *Who being in the*
"form of God, did not earnestly seek to be
"like God;" or, *to be equal with God.* Philip.
 ii. 6.—12. That *Novatus* understood this text
 after that manner, was shewn (e) formerly.

Coloss. 7.) "For whether, says (f) the Apostle,
 "they be thrones, or dominions, or principali-
 "ties, or powers, things visible and invisible,
 "by him all things consist." Col. i. 16. 17.

1 & 2
 Thess. 8.) There are not in *Novatus* any passages
 taken out of the first or second epistle to the
Thessalonians.

1 Tim. 9.) "The (g) apostle Paul also: *Who*
 "only, says he, bath immortality, and dwell-
 "eth in the light which no man can approach
 "unto." 1 Tim. vi. 16.

10.) "And

(d) Cur autem — illum praetereamus apud Apostolum
 locum? Qui cum in forma Dei esset, non rapinam arbitratus
 est aequalem se Deo esse. *De Reg. Fid. cap. 22. al. 17. p.*
173. 174. 175. Hic ergo quamvis esset in forma Dei, non
est rapinam arbitratus aequalem se Deo esse. p. 176. vid.
etiam quae ibidem sequuntur, & p. 177. 178.

(e) See Vol. iv. p. 815.

(f) Sive enim, inquit apostolus, throni, sive dominatio-
 nes, sive virtutes, sive potestates, visibilia et invisibilia, om-
 nia per ipsum constant. *cap. 13. p. 94.*

(g) Apostolus quoque Paulus: Qui solus, inquit, habet
 immortalitatem, &c. *cap. 30. p. 230.*

10.) " And (*b*) *Christ* is sayd to be one *A. D.*
master. [Matt. xxiii. 8. 10.] But yet we ^{251.}
 " read, that the apostle *Paul* also is a *master*," *2 Tim.*
 or teacher. *2 Tim.* i. 11.

11.) " Under (*i*) whom [*Christ*] it is *Titus*.
 " now rightly sayd : *To the pure all things*
 " *are pure*,—" *Titus* i. 15.

12.) The epistle to *Philemon* is no where *Philemon*.
 quoted, or referred to in the remaining works
 of *Novatus*.

13.) With regard to the epistle to the *He- Hebrews*.
brews, I shall take what may deserve any
 notice in this writer. He observes, " It is
 " (*k*) assured of *Christ*, both by Prophets
 " and Apostles, that he sitteth at the right
 " hand of the Father." See *Hebr.* i. 3. But
 this is so often spoken of in the New Testa-
 ment ; in the Gospels, Acts, and Epistles ;
 that it cannot afford any argument for the
 epistle to the *Hebrews*. Again he says, " that
 " (*l*) *Christ* is found to be greater and better
 " not

(*b*) Et magister unus Christus est dictus ; at enim legimus,
 quod magister sit etiam apostolus Paulus. *ib.* p. 233.

(*i*) Sub quo merito jam dicitur : Omnia munda mundis.
De Cib. Jud. cap. 5. p. 273.

(*k*) Aut cum sedere ad dextram patris et a prophetis et
 ab apostolis approbatur. *De Reg. Fid. cap.* 26. p. 201.

(*l*) Qui non uno, sed omnibus angelis et major et melior
 invenitur. *ib. cap.* 20. al. 25. p. 162.

A. D. 251. “not than one angel only, but than all the angels.” See *Hebr. i. 4.* *Being made much better than the angels, as he has by inheritance obtained a more excellent name than they.* But this too is often sayd in the New Testament, as *Eph. i. 21. Philip. ii. 10. Col. i. 16.—18.* and therefore here is no proof of a reference to the epistle to the *Hebrews*. Mr. *Hallett* having allowed, that St. *Cyprian* and our *Novatus* had not quoted this Epistle adds: “There (*m*) are many passages in the Epistle to the *Hebrews* very pertinent to the purpose of their writings. Upon which account it looks very likely, that they were of the same opinion with some others of the *Latin* church at that time who did not, as (*n*) *Jerome* tells us, receive this as a canonical Epistle.”

I infer then, that the Epistle to the *Hebrews* was not received by *Novatus* as an Epistle of the apostle *Paul*. Indeed (*o*) *Epiphanius* and (*p*) *Jerome* seem to say, that the passage

(*m*) See his *Introduction to his Paraphrase and Notes upon the Ep. to the Hebrews.* p. 18.

(*n*) *Hieron. ad Dardan. Ep.* 129.

(*o*) Σφάλλει δὲ αὐτὸς τὸ ῥητὸν τῆ ἀποστόλου ἐρμηνεύων [Hebr. vi. 4.—8.] *Epiph. Haer.* 59. n. ii. p. 494. A. B.

(*p*) Verum ne Montanus et Novatus hic rideant, qui censentur

passage in the epistle to the *Hebrews*, Ch. vi. 4.—8. was the main text, by which the *Novatians*, and even *Novatus* himself, had been misled. But, however it may have been with the *Novatians* in after times; I think there can be no reason to suppose, that *Novatus* himself insisted upon this passage. His remaining works afford a decisive argument, that he did not receive the epistle to the *Hebrews*. Nor does the Anonymous author of the piece, *against the Novatian Heretic*, usually joyned with St. *Cyprian's* works, take any notice of this text. We know likewise from the several authors, who wrote against the *Novatians*, that there were other texts of scripture alleged by them in support of their peculiar notion. They argued from (q) the words of *Christ* in Matth. x. 33. *Who-so-ever shall deny me before men, him also will I deny before my Father which is in heaven*: from (r) Matth. xii. 32. from (s) Acts viii. 22. and

tendunt non posse renovari per poenitentiam eos qui crucifixerunt sibi met Filium Dei, et ostentui habuerunt, consequenter hunc errorem solvit, et ait. *Hieron. adv. Jovin. l. 2. p. 195. Bened.*

(q) *Ad Novatian. Haeret. p. 18. a. ap. Cyprian.*

(r) *Vid. Qu. cii. ex Vet. et Nov. Test.*

(s) Sed soles alio dolo fraudem hanc velle contegere, dicens eodem sensu etiam Petrum apostolum dixisse Simoni: Age poenitentiam ab hac malitia tua, si forte remittatur tibi, *ib.*

A. D.
251.

and from (t) 1 John v. 16. not to mention any other texts.

What has been just now sayd is of use to shew the mistake of some moderns, who have supposed, that many Catholic *Christians* among the *Latins* were induced to set aside the epistle to the *Hebrews*, because the *Novatians* perverted a passage in the sixth chapter of it. Much to our purpose are the observations of *Beaufobre* and *Lenfant* : “ For
“ (u) it is false, say they, that the church
“ of *Rome* did not acknowledge the epistle
“ to the *Hebrews*, because the *Novatians*
“ abused the words of Chapt. vi. 4. 5. 6.
“ to exclude from the benefit of repentance
“ and from the peace of the church those
“ who after baptism had fallen into idolatrie
“ or other crimes. There is no likelihood,
“ that the church of *Rome* would reject a
“ book which had been held for canonical,
“ because some new heretics endeavored to
“ make

(t) Unde nec illa quaestio vestra quidquam poterit adferre ponderis, quam sumitis de epistola Johannis dicentis : Qui scit fratrem suum peccare peccatum non ad mortem, petat, &c. *Ambr. de Poenit. l. i. cap. x. Conf. Pacian. Ep. 3. p. 312. G.*

(u) Car il est faux, que l'eglise de Rome n'ait pas reconnu l'epitre aux Hebreux, &c. *Pref. sur l'Ep. aux. Hebr. n. ii. p. 413. 414.*

“ make an advantage of it for the support
 “ of their errours. Besides, it is certain,
 “ that at *Rome* they counted but thirteen
 “ epistles of *St. Paul* before the rise of the
 “ sect of the *Novatians*; as appears from
 “ the testimonie of *Caius*, Presbyter of
 “ *Rome*, who wrote at the begining of the
 “ third centurie: whereas (x) the heresie of
 “ *Novatus*, likewise Presbyter of *Rome*, did
 “ not begin to appear, till after the midle
 “ of that age.” So those learned writers.
 And I think their argument conclusive.

But yet it must be owned, that *Philafter*,
 who flourished about the year 380. says,
 “ in his time it (y) was customarie in some
 “ places to omit the public reading of the
 “ epistle to the *Hebrews*; and that one rea-
 “ son of that practise was the advantage,
 “ which the *Novatians* endeavored to make
 “ of it.” Nevertheless this does not alter
 my opinion of the forementioned argument

H

of

(x) Or l'heresie de Novat, aussi prêtre de Rome, ne com-
 mença qu'après le milieu de ce siècle là. *ib. p. 414.*

(y) — Et quia addiderunt in ea quaedam non bene sen-
 tentes, inde non legitur in ecclesia, etsi legitur a quibusdam;
 non tamen in ecclesia legitur populo, nisi tredecim epistolae
 ipsius, et ad Hebraeos interdum. Et quia et factum Christum
 dicit in ea, inde non legitur. De poenitentia autem propter
 Novatianos aequè. *Philastr. Haer. 41.*

A. D.
251. of those commentators. *Philaster* only informs us, what was the practise of some churches in his time, near the end of the fourth centurie. As for the sentiments of the *Latin Christians* in the former part of the third centurie, and downward till below the middle of it, we need no information from him; being already sufficiently informed about them by *Tertullian*, *Caius*, the works of *Cyprian*, and *Novatus* himself, not to mention now any other writers.

*Catholic
Epistles,
and the
Revela-
tion.*

James.

1 & 2
Peter.

7. Our next article will take in the seven Catholic Epistles, and the book of Revelation.

1.) There are no references in this author to the epistle of St. *James*, nor to the first, or second epistle of St. *Peter*. However we shall observe with regard to the last mentioned epistle, that he says: "The (x) several
" parts of the world are so firmly connected
" together, as not to be dissolved by any
" power, till he alone who made it shall
" command it to be dissolved for affording
" a better state for us." See 2 Pet. iii. 11. 12.

(x) — ut ex disparibus elementis ita sit unus mundus ista coagmentata conspiratione solidatus, ut nulla vi dissolvi possit, nisi quum illum solus ipse qui fecit, ad majora alia praestanda nobis, solvi jusserit. *de Reg. Fid. cap. 2. p. 19.*

13. Again, he speaks of *the* (a) *world's hastening to the fiery day of judgement*. See 2 Pet. iii. 7. But this was so common an expectation, that the present world should be some time destroyed by fire, that these expressions, in my opinion, are not sufficient to determine a particular reference to this epistle. Mr. Jackson (b) in a note upon the first cited passage owns, that this was an expectation of the Stoics.

A. D.
251.

2.) "For (c) John also says: No man *bath seen God at any time.*" 1 Joh. iv. 12. Again: "We (d) find it written, that God *is called love, and that he is called light.*" See 1 Joh. iv. 8. & i. 5.

John's
three Epi-
stles.

3.) I remember not any thing in this writer relating to the other two epistles ascribed to St. John.

4.) There is nothing in Novatus taken out of the epistle of St. Jude.

H 2

5. "But

(a) Sive quoniam ad igneum diem judicii mundus iste festinat. *ib. cap. 8. p. 56.*

(b) Stoici contra (prope cum Christianis) igne dissolutum iri statuebant. *Not. 2. p. 19.*

(c) Nam et Joannes, Deum nemo, inquit, vidit unquam. *cap. 18. al. 26. p. 136.*

(d) Invenimus enim scriptum esse, quod Deus caritas dictus sit, — et quod Deus lux dictus est. *cap. 7. in.*

A. D.
251.
Revelat.

5.) " But (e) there is a woe appointed to those, who add, and to those who take away." See Rev. xxii. 18. 19. But whether this will be reckoned material, I cannot say.

Parts of
scripture,
and forms
of citation.

8. We are next to observe some forms of citation, and general divisions of the Scriptures, and afterwards some marks of respect for them.

1.) " *Of (f) two sparrows, sayth the Lord, one does not fall without the will of your Father.*" See Matt. x. 29. 30. " Although (g) we hasten to other things, yet that I think ought not to be omitted which the Lord sayth in the Gospel for representing his majesty : *Destroy this temple, and in three days I will raise it up again.*" John ii. 19. " Lastly (h) in the Gospel ; *the hour cometh, sayth the Lord, when neither in this mountain, nor at Jerusalem shall ye worship the Father.*" John iv. 21. And in

like

(e) Sed vae est adjicientibus quomodo et detrahentibus positum. cap. 16. al. 24. p. 123.

(f) Ex duobus, inquit dominus, passeribus unus non cadet sine Patris voluntate. cap. 8. p. 53.

(g) Illud non arbitror praetermittendum, quod in Evangelio Dominus ad significantiam suae majestatis expressit dicendo. cap. 21. al. 16. init.

(h) Denique in Evangelio, Veniet hora, aiebat Dominus, &c. cap. 6. p. 44.

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like manner in other places, as may be seen A. D.
251.
in part in what has been transcribed. He also calls the New Testament in general (i)
the Evangelic Scripture.

2.) "This (k) same *Jesus*, the Son of God, we read to be promised in the Old Testament, and observe exhibited in the New Testament." "Him the ancient Prophecies, as well as the Gospels, testify to be the son of *Abraham*." See before numb. vii. 1. "Justly (l) do we believe and hold, according to the doctrine of the Old and New Testament, that *Christ Jesus* is God and man." The phrase of Old and New Testament is frequent in this writer.

3.) He calls the scriptures *sacred* and *divine*, and at the same time shews their use Respect for
Scripture.
and authority for confirming the truth of doctrines, or for confuting errors. "That

"(m) *Christ* is not only man, but God also,
H 3 " is

(i) Praefertim cum animadvertat Scripturam Evangelicam,
—cap. 13. p. 96.

(k) Hunc enim Jesum Christum,—et in veteri testamento legimus esse repromissum, et in novo testamento animadvertimus exhibitum. cap. 9. in.

(l) Merito secundum institutionem veteris et novi testamenti, et Deum et hominem Christum Jesum et credimus et tenemus. cap. 17. al. 25. p. 128.

(m) Quia Christus non homo tantum, sed et Deus, divinarum literarum sacris auctoritatibus approbatur. cap. 26. al. 21. in.

A. D. ^{251.} “ is proved by the sacred authority of the
 “ divine writings.” “ The (*n*) divine scrip-
 “ ture easily detects and confutes the frauds
 “ of heretics.” Again : “ The (*o*) divine
 “ scripture of the Old and New Testament.”
 And (*p*) *sacred scriptures*, (*q*) *heavenly scrip-
 tures*. This last is a common expression in
 our author. He (*r*) affirms, the scriptures
 are infallible. He (*s*) says, it is one and the
 same Spirit that spoke in the Prophets and
 the Apostles. But he gives the advantage to
 these. Among the offices of the Holy Spirit
 he mentions this as one, that (*t*) he *guards*
the Gospels.

*Sum of his
 Testimonie*

9. We are now to sum up the testimonie
 of this writer. We have not seen in him
 passages

(*n*) Sed enim scriptura divina haereticorum et fraudes et
 furta facile convincit et detegit. *cap. 24. al. 19. p. 187.*

(*o*) Quandoquidem non tam veteris quam etiam novi te-
 stamenti scriptura divina. *cap. 26. al. 29. p. 201.*

(*p*) Scripturae sanctae. *cap. 30. p. 229.*

(*q*) Et poteram quidem omnium scripturarum coelestium
 eventulare tractatus. *cap. 21. al. 16. init.* Sed quo modo
 hoc tenemus et legimus et credimus, sic scripturarum coe-
 lestium nullam partem praeterire debemus. *cap. 30. p. 230.*

(*r*) Non utique ex scripturarum coelestium vitio, quae
 nunquam fallunt. *cap. 30. p. 232.*

(*s*) Unus ergo et idem Spiritus qui in prophetis et aposto-
 lis, nisi quoniam ibi ad momentum, hic semper. *cap. 29.
 p. 219.*

(*t*) — evangelia custodit. *cap. 29. p. 223.*

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passages of all the books of the New Testament commonly received at that time. But there is no reason to think he differed upon this head from other *Christians*, there not having been any accusations brought against him upon that account. Every one knows now, what are the books I mean ; the four Gospels, the Acts, thirteen Epistles of St. *Paul*, the first Epistle of St. *Peter*, and the first Epistle of St. *John*. Most of these we have seen quoted by him. And it may be taken for granted, that the rest also were a part of his Canon. He likewise received the book of the Revelation. We saw a passage in him, which may be supposed to refer to it. Besides, we know it was received by St. *Cyprian* of *Africa*, with whom the church of *Rome* held a friendly correspondence. It was also received by the Anonymous writer (u) against the *Novatian Heretic*, supposed contemporarie with *Novatus*. This book is much quoted in that piece, which is an argument, that it was a book of authority with those against whom he wrote. We perceive farther from the writings of *Novatus*, that he did not receive the Epistle to the *Hebrews*, as a part of sacred scripture. For he

H 4

never

(u) See Vol. iv. p. 875. and 876.

A. D.
251. never quotes it, though there are in it many texts, which he would certainly have reckoned to be to his purpose, if the Epistle had been of authority with him. As for the disputed Catholic Epistles, that of *James*, the second Epistle of St. *Peter*, the second and third of St. *John*, and that of St. *Jude*, we have no clear evidences what was his opinion of them. He had a great regard for the Scriptures of the Old and New Testament commonly received. We have seen in him many undeniable proofs of that peculiar respect, which was shewed the Scriptures by all *Christians* in general, as esteeming them books of authority, by which all disputes and controversies were to be decided. Finally, it ought to be observed, that there is not in this learned *Latin* writer of the third centurie any the least notice taken of spurious, apocryphal *Christian* writings.

*Scriptures
received by
the Novatians.*

VIII. It remains only, that we observe the sentiments of the *Novatians* concerning sacred scripture. Having before carryed down their historie a good way below the time of their founder and first leader, it may be thought requisite to make a distinct article of

of their testimonie. But a short one will suffice.

A. D.
251.

1. For, as we meet not with any complaints against them relating to this matter, it may be concluded, that they had all along the same canon with the catholic *Christians* of the several countreys where they lived.

2. *Philafter* (x) expressly says, that the *Novatians* agreed with the Catholic church in receiving the scriptures of the Old and New Testament : which is not contradicted by *Epiphanius*, *Theodoret*, or *Augustin*, who also have writ professedly of heretics and their opinions. *Socrates* giving an account of the difference between the *Catholics* and *Novatians* assures us, that each (y) side endeavored to support itself by the authority of the divine scriptures.

3. This account is confirmed by the arguments of those writers, who designedly confute the *Novatians*. For in their arguments they quote to them as books of authority Acts.

(x) Novatiani surrexerunt post persecutionem postremam a Novato quodam, qui, sicut ecclesia catholica credebant antea, vetus Testamentum et novum accipientes. *Philastr.* *Haer.* 82.

(y) ἔγω δὲ ἀμφοτέρων ἐπισιλλούτων τὰ ἐναντία, καὶ ἐκ τῶν θείων ὀχυρόντων ἃ ἐκάτερος ἔλεγε εἶναι. *Socrat. L. 4. c. 28. p. 245. D.*

A. D. ^{251.} *thority* all the books commonly received by *Christians*, particularly (*z*) the Acts of the Apostles.

Hebrews. 4. It is probable likewise, that they kept pace with the Catholics in admitting the Epistle to the *Hebrews*. That some of them, in some places, received this Epistle, may be inferred from the passages of *Epiphanius* and *Jerome* before quoted. And St. *Ambrose* in his books upon this controversie considers (*a*) the objection taken from *Hebr.* vi. 4.—8. as does (*b*) *Eulogius* of *Alexandria*: who likewise says, that (*c*) they argued from *Hebr.* x. 26. 27. But I do not observe, that *Pacian*, or the Anonymous author of the *Questions* out of the Old and New Testament, in writing against this sect, take any notice of the objection

(*z*) The Acts are quoted by several writers in their arguments against the *Novatians*, as *Epiphani.* *Haer.* 59. n. viii. p. 500. & *Ambros.* *de Poenit.* l. i. cap. 8. p. 399. *E.* cap. 10. p. 403. *B. C.* Quid Paulus apostolus? erubescit, cum Atheniensem illum versum et dixit et comprobat? Nam in Actis Apostolorum ita ponit, &c. *Pacian.* *Ep.* 3. p. 308. *B. C.* Vid. etiam *Qu. ex V. et N. T. Qu. cii.*

(*a*) Cum igitur tam evidenti et ipsius apostoli, et scriptorum ejus exemplo redarguantur, tamen adhuc obniti volunt, et auctoritatem aiunt apostolicae sibi suffragari sententiae, allegantes scriptum ad Hebraeos: Impossibile enim, &c. *Ambr.* *de Poenit.* l. 2. cap. 2. p. 417. *C. D.*

(*b*) *Eulog.* ap. *Phot. Cod.* 280. p. 1604.

(*c*) *ib.* p. 1609. in.

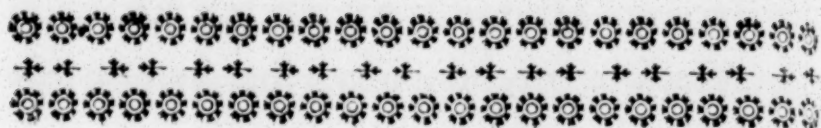
objection founded upon the passage in the sixth chapter of the epistle to the *Hebrews*. A. D. 251.

It is therefore my opinion, that whilst the Catholics were not agreed in receiving this Epistle, so long there were also different sentiments about it among the *Novatians*.

5. I can say little concerning the opinion, which these people had about the disputed Catholic epistles. Catholic Epistles.

6. As for the book of the Revelation, it was certainly received by them. It is quoted by most, if not all the authors, who write against them. Revelat.





CHAP. XLVIII.

ST. DIONYSIUS, *Bishop of Rome.*

I. *His Historie and Works.* II. *His Character.* III. *His Testimonie to the Scriptures.*

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His Historie.

I. **D**IONYSIUS of Rome has been already mentioned by us in the historie of his contemporarie and name-sake of *Alexandria*. He (a) was first Presbyter, afterwards Bishop of *Rome*. His predecessor *Xystus*, or *Sixtus*, the second, suffered martyrdom (b) under the Emperours *Valerian* and *Gallien* on the sixth day of August in the year of *Christ* 258. It is now the general opinion (c) of learned men, that after the death

(a) *Vid. Euseb. l. 7. cap. vii. p. 254. A.*

(b) *Xystum autem in coemeterio animadversum sciatis octavo iduum Augustarum die. Cypr. Ep. 80. al. 82. p. 238. Jam de Xysto bono et pacifico sacerdote, ac propterea beatissimo martyre, ab Urbe nuntius venerat. Pont. de Vit. Cyprian. p. 8. m. Sixti martyris, et Romanae ecclesiae episcopi. Hieron. ad Ctesiph. Ep. 43. p. 476. fn. Bened.*

(c) *Vid. Cav. Hist. Lit. Pagi Crit. in Baron. 258. n. vii. 271. n. x. Basnag. Ann. 259. n. viii. Tillem. Mem. T. iv. St. Denys Pape.*

death of *Xystus* the See of *Rome* was vacant almost a whole year, that *Dionysius* was ordained Bishop of that City on the 22d day of July 259. and dyed the 26th December 269.

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In the time of his episcopate, probably near the begining of the sole reign of *Galien*, not long after the defeat of *Valerian* by the *Persians*, and therefore about the year of our Lord 260. or 261. the *Christians* at *Cesarea* in *Cappadocia* were in great distresse; occasioned, as it seems, by the inroads of some barbarous people. For *St. Basil* (d) in one of his Epistles says, “ that *Dionysius* wrote to the church of *Cesarea*, and by his letters comforted them when under affliction, and likewise sent some persons to redeem those of the brethren that had been taken captive.” The memorie of this benefit, *St. Basil* says, was preserved at *Cesarea* not only by the tradition of their ancestors,

(d) Οἶδαμεν γάρ, μνήμης ἀκολουθία, παρὰ τῶν πατέρων ἡμῶν αἰτηθέντων, καὶ ἀπὸ γραμμάτων τῶν ἔτι καὶ νῦν πεφυλαγμένων παρ’ ἡμῖν, διδασκόμενοι, Διονύσιου ἐκείνου, τὸν μακαριώτατον ἐπίσκοπον, — ἐπισκεπτόμενον διὰ γραμμάτων τὴν ἡμετέραν ἐκκλησίαν τῶν καισαρέων, καὶ παρακαλῶντα τὰς πατέρας ἡμῶν διὰ γραμμάτων, καὶ πέμπειν τὰς ἀπολυτρεμένους ἐκ τῆς αἰχμαλωσίας τὴν ἀδελφότητά. *Basil. Ep. 70. al. 220. T. 3. p. 164. B. C. Bened.*

A. D. 259. }cestors, but also by the letter of that good Bishop in their possession.

He was appealed to in the affair of *Sabellianism*, and probably in the begining of his episcopate, in (e) the year 260. or soon after. " Some Catholics of *Pentapolis*, as *Athanasius* (f) writes, dissatisfyed with some expressions used by *Dionysius* of *Alexandria*, " in his writings upon that argument, went " to *Rome*, and accused him there to his " name-fake *Dionysius* Bishop of *Rome*. And " he having heard them wrote at once against the followers of *Sabellius*, and against those opinions, for which *Arius* has been expelled the church : declaring, " that the opinions of *Sabellius*, and of those " who say the Word of God is a creature, " a workmanship, and made, though directly opposite to each other, were equally " impious. He also wrote to *Dionysius*, to " inform him of the things layd to his " charge :

(e) *Vid. Basnag. Ann. 259. n. viii.*

(f) — ἀνῆλθον εἰς τὴν Ῥώμην, καὶ κατηρήκασιν αὐτὸν παρὰ τῶ ὁμωνύμῳ αὐτῷ Διονυσίῳ τῷ ἐπισκόπῳ Ῥώμης· κακῶς ἀκούσας, ἔγραψεν ὁμῶς κατὰ τε τῶν τὰ σαβελλίῳ δοξαζόντων, καὶ κατὰ τῶν φρονούντων ταῦτα ἅπερ καὶ ἄρειος λέγων ἐξεβλήθη τῆς ἐκκλησίας· — ἐπέσειλε δὲ καὶ Διονυσίῳ δηλῶσαι, περὶ ὧν εἰρήκασιν κατ' αὐτὸν· καὶ αὐτέγραψεν εὐθύς αὐτὸς, καὶ ἐπέγραψε τὰ βιβλία ἐλέγχου καὶ ἀπολογίας. *Athanas. de Sent. Dionys. T. i. p. 252.*

Ch. xlviii. DIONYSIUS of Rome.

III

“ charge ; who immediatly replied, entitling
“ his books A Confutation and Apologie.”

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So writes *Athanasius* in his Epistle concerning the opinion of *Dionysius* of *Alexandria*. In another work he says : “ When (g) some
“ brought accusations to the Bishop of *Rome*
“ against the Bishop of *Alexandria*, as if
“ he had sayd the Son was a creature, and
“ not consubstantial to the Father, the synod
“ at *Rome* was offended, and the Bishop of
“ *Rome* sent the judgement of them all to
“ his name-fake. He afterwards vindicated
“ himself, entitling his book A Confutation
“ and Apologie. And thus he writes to
“ him ;” that is, to *Dionysius* of *Rome*.

There was therefore a synod at *Rome*, which had some concern in this businesse. But, whether it was convened upon occasion of the accusations brought against *Dionysius* of *Alexandria* ; or, whether his accusers found it assembled, and layd their charges against him before *Dionysius* of *Rome* and the whole synod,

(g) Ἀλλὰ τινῶν αἰτιασαμένων παρὰ τῷ ἐπισκόπῳ Ῥώμης τὸν τῆς Ἀλεξανδρείας ἐπίσκοπον, ὡς λέγουσα πόσιμα, καὶ μὴ υἱοθέσιον τὸν υἱὸν τῷ πατρὶ, ἥ μὲν κατὰ Ῥώμην σύνοδος ἡγαγέσθην, ὁ δὲ τῆς Ῥώμης ἐπίσκοπος τὴν πάντων γνώμην γράσει πρὸς τὸν ὀμώνυμον ἑαυτῆ· κακῶν δὲ λοιπὸν ἀπολογούμενος τὸ μὲν βιβλίον ἐπιγράφει ἐλέγχου καὶ ἀπολογίας. γράφει δὲ τὰντα πρὸς ἐκείνον. *Athan. de Synodis, p. 757. F.*

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synod, is not clear. Hence also we perceive, that *Dionysius* of *Rome* wrote in that controversy; but whether one piece only, or a treatise, and an epistle besides to *Dionysius* of *Alexandria*, is not certain. A large Fragment of what he wrote upon this point remains cited in a work of *Athanasius*. I shall transcribe a part of it presently.

It should be observed, that *Dionysius*, whilst Presbyter only, (b) wrote to his namesake of *Alexandria* upon the question of the baptism of heretics. And now, I think, we have mentioned all the works of this Bishop of *Rome*, of which we have any certain notice: I mean the letter just named, the letter to the *Cesareans* mentioned by *Basil*, and what he wrote in the *Sabellian* controversy. For *Jerome* has not allotted him any distinct article in his Catalogue of Ecclesiastical Writers. And as for Decretal, or other Epistles, ascribed to him, they are allowed (i) by learned men to be spurious. Nor does there remain any thing of his genuine writings, beside the Fragment just mentioned.

To

(b) *Vid. Euf. lib. vii. cap. v. p. 252. C.*

(i) *Vid. Pagi Crit. in Baron. 269. n. iii. Basn. 259. n. 12. Tillem. Mem. St. Denys Pape. p. 701. 702.*

To this *Dionysius* was sent one of the letters about baptism writ by *Dionysius* of *Alexandria*, as (k) shewn formerly; as also another letter by the same person concerning one (l) *Lucian*. To him likewise were (m) addressed the four books concerning *Sabellianism* writ by the same *Dionysius* of *Alexandria*, as we are assured by *Eusebe*: with whom *Athanasius* agrees, when he says, the vindication, which that Bishop made of himself, entitled A Confutation and Apologie, was inscribed to *Dionysius* of *Rome*. And lastly, to him, and *Maximus*, Bishop of *Alexandria*, by name, as well as to all other Bishops and Clergie, and the universal Church, was directed (n) the Synodical Epistle of the Council of *Antioch*, which condemned *Paul* of *Samosata*. But *Dionysius* dying before the end of the year 269. he never saw it. And possibly he was dead at the time of writing it, though the Fathers of the Council had not received any account of his death.

II. We are not without proofs of the eminence and distinction of this Bishop for
I
his

(k) See before, ch. xliii. n. vi. p. 586. 587.

(l) See the same, p. 588.

(m) See the same, numb. vii. p. 592.

(n) Vid. *Euseb.* l. vii. cap. 30. init.

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his personal merit, as well as the dignity of his See. His epistolarie correspondence and friendship, whilst yet Presbyter only, with the great *Dionysius* of *Alexandria*, is an argument he was a man of more than common accomplishments. *Eusebe*, who reads the fourth letter of the *Alexandrian* Bishop upon baptism, which we have not, observes that from the testimonie there given him, it may be perceived, that (o) *Dionysius* of *Rome* was a very learned and admirable man. Basil in the place before quoted styles him (p) most blessed Bishop, illustrious for the orthodoxy of his faith, and every other virtue. And he (q) elsewhere mentions him together with *Irenaeus*, *Clement* of *Rome* and *Dionysius* of *Alexandria*, and other ancient ecclesiastical writers of chief note. I need not insist any farther upon the regard, which *Athanasius* has shewn him.

III. How

(o) ἐξ ἧς γινώσκει πάρεστιν, ὅπως καὶ αὐτὸς ἔστι λόγιός τε καὶ θαυμάσιος πρὸς τὴν κατ' Ἀλεξάνδρειαν Διονυσίου μεμαρτυρηται. *Euf. l. 7. c. 7. fin.*

(p) Διονυσίου ἐκείνου, τὸν μακαριώτατον ἐπίσκοπον, πρὸς ὑμῖν ἐπὶ ὀρθότητι πίσεως, καὶ τῇ λοιπῇ ἀρετῇ διαπρέψαντα. *Basil. ut supra.*

(q) Εἰρηνοῦ ἐκεῖνου, καὶ Κλήμεντος ὁ Ρωμῶν, καὶ Διονυσίου ὁ Ρωμῶν, κ. λ. *Id. de Sp. S. cap. 29. p. 60. Bened.*

III. However, I am now to transcribe from *Athanasius* a part of the Fragment of this Bishop of *Rome*, which he has preserved. It will represent to us his respectful manner of speaking of the scriptures in general. And it contains quotations out of some books of the New Testament.

“ The true disciples of *Christ*, says (r)
“ *Dionysius*, know very well, that a Trinity
“ is taught by the divine scriptures ; but that
“ neither the Old, nor the New Testament
“ teach three Gods.” Afterwards : “ But
“ (s) the Son always was, if he is in the *John xiv.*
“ *Father*, as he himself says : and if *Christ* ^{11.}
“ be his Word and wisdom and power, as
“ ye know the divine scriptures say, *Christ*
“ is.” He argues : “ Was (t) he made, who
“ is the first-begotten of every creature ?” He *Col. i. 15.*
observes, “ that (u) in many places the divine
I 2 “ oracles

(r) Οὗτοι γὰρ τριάδα μὲν κηρυττομένην ὑπὸ τῆς θείας
γραφῆς σαφῶς ἐπίσανται, τρεῖς δὲ Θεὸς ἔτε παλαιὰν ἔτε και-
νὴν διαθήκην κηρύττεσαν. ap. *Ath. de Decret. Nicen. Syn. T. i.*
p. 231. *F. Bened.*

(s) ἀλλὰ δὲ ἦν, ἃ γε ἐν τῷ πατρὶ ἐσιν, ὡς αὐτὸς φησι· καὶ ἐν
λόγῳ καὶ σοφίᾳ καὶ δυνάμει ὁ Χριστός· τὰυτα γὰρ εἶναι τὸν
Χριστὸν αἱ θεαὶ λέγουσι γραφαί, ὥσπερ ἐπίσαυθε. *ib. p. 232. A.*

(t) Πόημα ὁ πρωτότοκος πάσης κτίσεως — ? *ib. D.*

(u) καὶ πολλαχῶς δὲ τῶν θεῶν λογίων γεγενῆσθαι, — λεγο-
μένων — κ. λ. *ibid.*

A. D. 259. " oracles say *Christ* was begoten, no where that
 " he was made." Finally, at the conclusion of
 Job. x. 30. the Fragment : " For (x) I, says he, and
 —xiv. 10. " the Father are one. And, I in the Father,
 11. " and the Father in me."

This is all I have to produce from *Dionysius*. Though it be little, it suffices to shew the concurrence of this Bishop of *Rome* with other *Christians* of that time in acknowledging the *divine scriptures*, and *divine oracles*, to be the rule of faith, by which all doctrines were to be tried. He likewise, as well as others, teaches us, where these oracles are to be found ; namely, in the *Old and New Testament*, which contain all the scriptures that were in the strictest sense sacred and divine.

(x) Ἐγὼ γάρ, φησι, καὶ ὁ πατήρ ἐν ἐσμεν· καὶ ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί. *ibid.* E.

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whole article entire at the bottom of the page.

He speaks loosely (c) of it's being then two hundred years from *Christ* to his own time. It is likely therefore, that (d) it was not quite three hundred years, since Christ, when he wrote. Nor are there any expressions throughout the work, that should induce us to think, he lived after the alteration of the state of things made by the conversion of *Constantin*. *Cave* therefore seems to have rightly concluded, that he wrote about the year 270.

It is no improbable conjecture, that *Commodian* was a native of *Africa*. It is certain, he (e) was originally a Heathen. It

appears

suæ salutis auctori, scripsit mediocri sermone, quasi versu, librum adversum Paganos. Et quia parum nostrarum attingerat literarum, magis illorum destruere potuit dogmata, quam nostra firmare. Unde et de divinis repromissionibus adversum illos vili fatis et crasso, ut ita dixerim, sensu differuit, illis stuporem et nobis desperationem incutiens, Tertullianum, et Lactantium et Papiam auctores secutus. Moralem sane doctrinam, et maxime voluntariæ paupertatis amorem optime prosecutus, studentibus inculcavit. *Gennad. De V. I. cap. 15.*

(c) — Cur annis ducentis

fuiſtis infantes? —

Inſtr. 6. p. 202.

(d) *Vid. Daviſ. not.*

(e) Ego ſimiliter erravi tempore multo,

Fana proſequendo, parentibus inſciis ipſis.

Inſtr. 1. p. 199.

Gens

appears from his acknowledgements in many places.

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It may be argued, that he was not an illiterate person. For, as he himself says, he (*f*) was converted by reading the Law; that is, as (*g*) *Rigaltius* understands him, the Scriptures of the Old and New Testament. *Gennadius* plainly supposeth him to have been acquainted with secular authors, before he read the sacred scriptures.

The only work of this author, mentioned by *Gennadius*, is still in being: consisting of eighty sections, or *Instructions*, all acrostics, in a stile between verse and prose.

Gennadius calls it a *Little Book against the Pagans*. But no one can suppose, that to have been the title originally. It is more likely, that (*b*) it was in general entitled *Instructions*. Nor is it against Heathens only.

I 4

Christians

Gens et ego fui perversa mente moratus.

Instr. 26. p. 221.

Et ego qui moneo idem fui, nescius errans.

Ib. 33. p. 226.

— de cloaca levatus. —

ib. 63. p. 253.

(*f*) Abstuli me tandem inde, legendo de Lege.

Instr. 1. p. 199.

(*g*) Legem hic et alibi passim appellat libros utriusque Testamenti. *Rigalt.*

(*b*) Ob ea perdoctus ignaros instruo verum.

Instr. 1. p. 199.

A. D. 270. *Christians* likewise are here instructed and admonished, as (i) *Rigaltius* clearly perceived.

In the former part of the work *Commodian* derides and exposes the Heathen Deities and their worship. This was an easie thing. Herein, for certain, the *Christians* triumphed. And *Commodian*'s thoughts are both just and acute. He likewise instructs the (k) *Jews*. And not content with this, he also instructs *Christians*. This was yet a greater and more difficult attempt. To confute error by reason and argument is a laudable performance. But it may be soon done, and without much labour. To perswade men to act as *Christians*, and friends of truth, requires more time and pains. *Commodian* aimed at this difficult work: And accordingly he instructs (l) Catechumens, the (m) Faithful, (n) Christian women,

(i) Libello suo Commodianus titulum fecit Instructiones, scilicet ad Paganos, ut ab idolorum cultu ad veram Christianae legis philosophiam convertantur: quin etiam ad Christianos ipsos, ne obliti Christianorum ad secularia redeant. *Rigalt. in Praef. ap. Davif. p. 197.*

(k) *Infr.* 37. 38. 39. 40.

(l) *ib.* n. 46.

(m) n. 47. 48. et *passim.*

(n) n. 59. 60.

men, the (o) inferior Clergie, (p) the Pastors or Bishops of the church, (q) and the aged, not to mention any other particulars.

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Commodian (r) had no office in the church. But he endeavored to be useful by propounding good instructions. And if he was not a fine writer, he was an honest man, and a zealous *Christian*.

II. Having given this historie of *Commodian*, and his work ; I shall make some extracts out of him, for shewing the sentiments of *Christians* at that time.

Select

Passages.

1. He often says, that (s) the Heathen people were deceived and imposed upon by their priests.

2. *Com-*

(o) *Mysterium Christi, zacones, exercite caste.*

Idcirco ministri facite praecepta magistr.

Instr. n. 68.

(p) *Pastor, si confessus fuerit, gemavit agonem. &c.*

n. 69.

(q) *num. 69.*

(r) *Non sum ego doctor, sed lex docet ipsa clamando.*

num. 63. p. 256.

(s) *Vos autem seducunt sacerdotes pauci.*

Instr. 8. p. 205.

Deludunt vos pauci scelerati vates inanes,

Extricare suam dum quaerunt vitam.

Subornant aliis esse sub mysteria falsum,

Inde simulantes concuti numine quodam,

Majestatemque canunt, et se sub figura fatigant. &c.

n. 17. p. 212.

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2. *Commodian* believed, that (*t*) men have free-will; that they are born reasonable beings, not brutes; and that with the help of those means, which God affords them, they are able to convert themselves from error and sin; if they will but use their natural powers, and exercise thought and consideration.

3. He shews, what (*u*) was the common opinion of Christians at that time concerning the fall of the angels.

4. *Commodian* (*x*) heartily embraced the doctrine

(*t*) Gens, homo, tu frater, noli pecus esse ferinum,
Erae te tandem, et tecum ipse retracta.
Non utique pecus, nec bestia es, sed homo natus.
Tu te ipse doma sapiens, et intra sub arma.

n. 34. p. 227.

(*u*) Cum Deus Omnipotens exornaret mundi naturam,
Visitari voluit terram ab angelis istam.

— — — — —
Tanta fuit forma feminarum, quae fleteret illos,
Ut coinquinati non possent coelo redire.

num. 3.

(*x*) Reddere decrevit nos ipsos in aureo seculo.

n. 29. p. 224. Conf. n. 34. p. 228

De coelo descendet civitas in anastasi prima.

— — — — —
Resurgemus illi qui fuimus illi devoti.

— — — — —
Recipiuntque bona, quoniam mala passi fuere.
Et generant ipsi per annos mille nubentes.
Comparantur ibi tota vestigalia terrae. &c.

n. 44. p. 237. 238. vid. et n. 83.

doctrine of the expected *Millennium*. He deserves to be added to authors (y) formerly mentioned. A. D.
270.

5. He mentions (z) the Lord's day. And, as (a) *Rigaltius* understands it, the passage shews, that Christians had love-feasts upon that day.

6. What he says (b) of Antichrist may deserve the notice of the curious.

III. Nothing remains, but that we observe the Scriptures cited by him. His Testimonie to the scriptures.
Tobit.

1. *Commodian* quotes several books of the Old Testament, and in one place (c) *Tobit*. O. & N.T.

2. He expressly speaks of the (d) *Old Testament*, which prophesied of *Christ*. Therefore there was another, which was called the New

(y) See Vol. 4. p. 697.

(z) De die Dominica quid dicis? Si non ante locavit,
Excita de turba pauperem, quem ad prandium ducas.
num. 61. p. 254.

(a) Hic vero locus indicat, aevo Commodiani in ecclesia diebus Dominicis agapas in usu fuisse. *Rigalt.*

(b) Vid. num. 41.

(c) Prandia ab eo prospice Tobia, qui semper
Omnibus omnino diebus cum paupere sumplit.
n. 61. p. 254.

(d) Est Dei lex prima fundamentum posteræ legis.

Nam testamentum vetus de illo proclamat.

Instr. 25. p. 220.

A. D. New Testament. He likewise in the same
 270. place speaks of the *Old and New Law*.

Gospels. 3. He quotes, or alludes to divers things
 (e) in the Gospels.

Acts. 4. He refers to the historie of St. *Stephen*
 (f) in the Acts of the Apostles.

Paul's Epistles. 5. He quotes divers of St. *Paul's* Epistles,
 as (g) the first to the *Corinthians*, the (h)
 epistle to the *Philippians*, the (i) epistles to
Timothee and *Titus*.

James. 6. I cannot well tell, whether (k) he re-
 fers to the epistle of St. *James*.

1 John. 7. He plainly refers (l) to 1 John ii. 15.

8. He

(e) Idcirco coecus coecum in fossam deducit.

n. 37. p. 220.

Unde Deus clamat, stulte hac nocte vocaris.

n. 64. p. 256. Vid. *Luc.* xii. 20.

Vid. n. 55. p. 247. et alibi passim.

In talibus spes est vestra de Christo resecto.

n. 61. vid. *Matth.* xxv.

(f) Rectam qui diligit Stephanus sibi vitam in iter.

n. 62. p. 254.

(g) Crux autem stultitia facta est adulterae genti.

n. 36. p. 229.

(h) Vobis autem deus est venter, et praemia jura.

Suggerit hoc Paulus apostolus, non ego duplex.

n. 31. p. 225. vid. *ad Philip.* cap. iii.

(i) Apostolus autem tales jubet esse magistratos.

Sit patiens rector. &c.

n. 69. p. 260.

(k) Maledicti retine linguam, unde Dominum adoras.

n. 63. p. 255. Vid. *Jacob.* iii. 9.

(l) Nolite diligere mundum, neque ambitum ejus.

n. 57. p. 249.

8. He very frequently transcribes or refers to the (*m*) book of the Revelation, and once (*n*) expressly quotes it.

A. D.

270.

The Reve-
lation.

9. *Commodian's* respect for the Scriptures appears many ways; in frequently adapting the words of it, and in the manner of quoting it.

Respect

for the

Scriptures.

10. He quotes (*o*) the writings of the *blessed Paul* as of authority. In one place (*p*) *Paul, or rather God by him, says*. He refers (*q*) all men to the Law, that is, the Scriptures, in order to their understanding religion.

11. It is pleasing to observe this high respect for Scripture running through the writings of all early Christians in general.

(*m*) *Vid. Instr.* 41. 42. 43. 80. *et passim*.

(*n*) — ut ferunt opera Joannis.

n. 43. p. 237.

(*o*) Audi vocem, quae vis Christiana manere,
Beatus Paulus qualiter te ornari praecipit.

n. 60. ix.

(*p*) Apostolus Paulus clamat, immo Deus per ipsum.

n. 58. p. 250.

(*q*) Omnipotentis enim in Lege quaerite cuncti.

Lex docet, in medio ciet, consulite pro vobis.

n. 22. p. 217.



CHAP. L.
MALCHION.

- I. *His Historie, and Testimonies to him.*
II. *Remarks, and his Testimonie to the Scriptures.*

A. D. I. ^{270.} **S**A Y S *Jerome* in his (a) Catalogue:
His Historie. “ *Malchion*, a most eloquent Presby-
“ ter of the church of *Antioch*, who had
“ taught rhetoric in the same city with great
“ applause, held a disputation with *Paul* of
“ *Samofata*, Bishop of the church of *Antioch*, who had revived the opinion of
“ *Artemon* : which disputation was taken
“ down by short-hand writers, and is still
“ extant. There is also another large Epistle
“ writ

(a) Malchion disertissimus Antiochenae ecclesiae presbyter, quippe qui in eadem urbe rhetoricam florentissime docuerat, adversum Paulum Samofatenum, qui Antiochenae ecclesiae episcopus dogma Artemonis instaurarat, excipientibus notariis disputavit, qui dialogus usque hodie exstat. Sed et alia grandis epistola ex persona synodi, ab eo scripta, ad Dionysium et Maximum, Romanae et Alexandrinae ecclesiae episcopos, dirigitur. Floruit sub Claudio et Aureliano. *De V. I. cap. 71.*

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“ writ by him in the name of the synod,
 “ and directed to *Dionysius* and *Maximus*,
 “ Bishops of *Rome* and *Alexandria*. He
 “ flourished under *Claudius* and *Aurelian*.”

So *Jerome* in the above-mentioned work. *Malchion* (b) is again mentioned by him in his letter to *Magnus* among other ancient Christian authors.

Eusebe in his account of the last Council of *Antioch* in the affair of *Paul* speaks of *Malchion* after this manner in his Ecclesiastical Historie. “ But (c) the person, who especially convicted and confuted him, when he endeavored to conceal himself, was *Malchion*; an eloquent man, and a Sophist, president of the school of *Greek* literature at *Antioch*, who for his uncommon soundness in the faith of *Christ* had the honour to be made a Presbyter in that church. Being the only person of all present that
 “ was

(b) necnon presbyterorum Pamphili, Pierii, Luciani, Malchionis. *ad Magn. Orat. ep. 83. al. 84. p. 656. m.*

(c) μάρισα δ' αὐτὸν ἐυθύνας ἐπικρυπτόμενου διήλεγχεν Μαλχίων· ἀνὴρ τὰ τε ἄλλα λόγιος, καὶ σοφιστὴς τῶν ἐπ' ἀντιοχείας ἐλληνικῶν παιδευηρίων διατριβῆς προσεώς· ἔ μὴν ἀλλὰ καὶ δι' ὑπερβάλλεσαν τῆς εἰς χριστὸν πίστεως γνησιότητι παρῆσαν τῆς αὐτοῦ παροικίας ἡξιωμένῳ. ὧς γέλοι ἐπιστημένων ταχυγράφων, ζήτησιν πρὸς αὐτὸν ἐνεσηάμεν, ἣν καὶ εἰς δεῦρο φερομένην ἴσμεν, μόνῳ ἰχυσεν τῶν ἄλλων κρυφίναν ὄντα καὶ ἀπαηλὸν φωράσαι τὸν ἄνθρωπον. *Eus. l. 7. c. 29.*

A. D. 270. “ was able to detect that subtle and deceit-
ful man, he entered into dispute with him.
“ Which Disputation was taken down by
“ short-hand writers, and we know it to
“ be still extant.”

Theodoret calls this person *Malachion*. He
(d) says, that he was formerly a Sophist, af-
terwards ordained Presbyter ; that he disputed
with *Paul*, and convicted him of holding
the opinion he was charged with.

These are the principal remaining accounts
of *Malchion*, and testimonies to him. For
I think it scarce worth observing what is sayd
by so late a (e) writer as *Trithemius*, that
Malchion taught rhetoric at *Antioch* with ap-
plause many years. And yet perhaps he con-
cluded as much from an expression of (f)
Theodoret. Indeed we do not find much no-
tice taken of *Malchion* in ancient writers.
The *Greek* Christians however have put him
into their Kalender for the service he did in
opposing

(d) Μαλαχίωνος δὲ τινος πρότερον μὲν σοφιστεύσαντος,
ὑστερον δὲ τῷ πρεσβυτέρῳ τιμηθέντος χειροτονία, τὴν πρὸς τοῦ
παύλου ποιησαμένου διάλεξιν, ἐφωράθη τὸν χριστὸν ἀνθρώπου
λέγων, κ. λ. *Theod. Haeret. Fab. l. 2. c. 8. p. 223. B.*

(e) — quippe qui rhetoricam in eadem civitate multis
annis florentissime docuit. *Trithem. de Script. Ecc. cap. 45.*

(f) — Ὑστερον δὲ πρεσβυτέρῳ τιμηθέντος χειροτονία. *vid.*
not. (d).

(g) V
Mem. Ec
(b) V
(i) —

opposing *Paul of Samosata*, as has been observed by *Valesius* (g) and others.

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II. Having put down these testimonies to this author, I propose to mention some observations. Remarks.

1. It is probable, that *Malchion* was originally a Heathen. *Jerome* does not expressly say so. But he says, he taught rhetoric at *Antioch* with reputation: which is near the same with what (b) he says of *Cyprian*, who certainly was at first a Heathen. Nor does *Eusebe* expressly say it: but that he taught *Greek literature*, as I have translated him; or (i) *profane learning*, as *Du Pin* renders the same phrase. And *Theodoret*, as well as *Eusebe*, says, that *Malchion* was at first a Sophist. I presume, these testimonies therefore may afford a probable argument, that *Malchion* was originally a Heathen. But whether they are sufficient to put the point beyond dispute, I cannot say.

2. *Malchion* was an author, or a Christian writer. The Disputation, or Conference mentioned

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tioned

(g) *Vales.* Annot. in *Euf. l. 7. cap. 29.* Vid. et *Tillem.* Mem. Ec. T. iv. P. 2. *Paul de Samosates*, Art. v. p. 628.

(b) Vid. de *V. l. cap. 67.*

(i) — les sciences profanes. *Du Pin. Bibl. p. 193.*

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270.

tioned by *Eusebe*, and *Jerome*, must be reckoned his. It was, as we may well suppose published by him, and not by *Paul*. And both *Eusebe* and *Jerome* speak of it, as extant in their times. But it appears to me somewhat probable, that *Eusebe* had never read it. He says, *we know it to be still extant*. If he had seen it, I suppose he would have expressed himself differently.

Jerome ascribes likewise to *Malchion* the Epistle of the last Council of *Antioch*, of which we have large fragments in *Eusebe's* Ecclesiastical Historie. Indeed *Cave* (k) makes a doubt of this. He suspects, that *Jerome* sayd it of his own head, without any good authority. But most other (l) learned moderns, whom I have consulted, allow that Epistle to have been composed by *Malchion*. I mean particularly *Fabricius*, *Tillemont*, and *Fleury*. *Du Pin* does not declare his opinion. He only observes, that *Jerome* says, *Malchion* was also the author of the letter writ in the name of the synod against *Paul of Samosata*. I see no good reason to dispute *Jerome's* ac-

coun

(k) *Cav. Hist. Lit. in Malchion.*

(l) *Vid. Fabric. Bibl. Gr. l. vi. c. 4. Tom. xi. p. 34.*
Cette lettre fut composée par Malquion. *Tillem. ut supra*
p. 630. See likewise *Fleury's Ecc. Hist. B. 8. ch. iv. p. 47.*

count. And the piece shews it's author. *Malchion* was a Sophist, and the Epistle is a common-place of accusation. A. D.
270.

We have no certain account of any other works of *Malchion*, beside the Disputation and Epistle just mentioned. *Jerome* mentions these two only, without so much as hinting there were any other. *Trithemius* indeed says, that (*m*) *Malchion* composed several excellent works of great use against heretics. But that is a mere flourish. He mentions none by name, but the two we have taken notice of already.

3. There is nothing now remaining of *Malchion* that can be depended on as genuine, beside the Fragments of the Synodical Epistle in *Eusebe*, of which I gave a large account (*n*) formerly. It has been observed by (*o*) several learned men, that *Leontius* of *Byzantium*, who lived near the end of the sixth centurie, has quoted two (*p*) passages of the Disputation, or Conference with *Paul*. But

K 2

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(*m*) Edidit nonnulla praeclara opuscula, quae suo tempore ad fidei Christianae defensionem contra haereticos multum conducere videbantur. *Trithem. de Scr. Ec. cap. 45.*

(*n*) *Vol. iv. p. 612. &c.*

(*o*) *Fabric. ut supra; Vales. ut supr. Tillem. ib. p. 630.*

(*p*) *Vid. Balaz. Concil. p. 19,—22.*

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270.

Du Pin says, it (*q*) is not altogether certain that they are genuine. *Tillemont* (*r*) observes likewise, that there is a passage out of it in the letter of *Peter* the Deacon to *Fulgentius*, and other *African* Bishops : which *Peter* flourished in the same sixth centurie, but earlier than *Leontius* above-named. It is only a part of (*s*) what is cited by *Leontius*. I have not made any use of these fragments in my historie of *Paul* (*) formerly given. Nor do I intend now to take any thing out of them.

Trithemius expresseth himself, as (*t*) if that Disputation was in being in his time. But (*u*) *Fabricius* well observes in a note upon him, that those words mean no more, than that it was extant in the time of *Jerome*, not of *Trithemius*. The same observation, I suppose, ought to be applied to (*x*) *Bede* in the eighth, and (*y*) *Freculph* in the ninth centurie ; who likewise

(*q*) Mais il n'est pas entierement certain, qu'ils fussent veritables. *Du Pin* in *Malchion*, as above, p. 193.

(*r*) *Tillem. ub. supr.* p. 629.

(*s*) *Vid. Baluz. Conc.* p. 21.

(*) *Vol. iv.* p. 609. &c.

(*t*) — De quibus exstat opus insigne dialogorum contra Paulum Samosatenum. *Trithem. ut supr.*

(*u*) Extabat Hieronymi tempore, non Trithemii. *Fabric.*

(*x*) *Vid. Bed. Chr.* p. 22. *Cantabr.* 1722.

(*y*) *Freculph. Chr. T. 3. l. 3. c. xi. ap. Bib. Patr. Tom. 14.* p. 1166. D.

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likewise speak of this piece, as extant in their times. But they only transcribe *Jerome*. And it is he, in all these places, who is to be understood to say, it was then extant; that is, in his time.

If the citations of *Leontius*, and *Peter* the Deacon, are not to be relied upon, then we have not any certain notice of this work after *Eusebe* and *Jerome*. What has been the occasion of so great neglect of this piece, I cannot say. But, methinks, it is pity it is not still extant.

4. I would observe in the fourth place, that *Malchion* was the principal director of the last Council of *Antioch* concerned about *Paul* of *Samofata*. In the first Council moderate principles prevailed. In the last (z) Council, when *Firmilian* was dead, and several other eminent Bishops absented for some reason or other; very different measures were taken. These, as I formerly (a) intimated, may be chiefly ascribed to *Malchion*. We have now seen farther proof of that supposition. *Eusebe* assures us, that *Malchion* only, and no other, was able to detect, or confute *Paul*. And *Jerome*, besides, informs us, that

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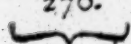
the

(z) See Vol. iv. p. 613. 623.

(a) ib. p. 624.

A. D.

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the large Epistle writ in the name of that Council was composed by *Malchion*. What better evidence can be desired of this matter? Nor is this my thought only. *Du Pin* speaking of *Malchion* says: "He (b) had a famous dispute with *Paul* of *Samosata* in the second Council of *Antioch*, held in 270, and after having detected the errors, which that heretic endeavored to conceal, he (c) caused him to be condemned by the Council."

5. I observe in the fifth place: what was *Malchion's* opinion concerning the doctrine of the Trinity, does not clearly appear. *Eusebe* speaks of *Malchion*, as a man of uncommon soundness in the faith of Christ. But if *Eusebe* was an *Arian*, as some think; and, if that character relates to the doctrine of the Trinity; this testimonie, instead of assuring us of *Malchion's* orthodoxie upon that head, may rather occasion a suspicion, that he arianised. There is another thing, which may occasion a doubt, whether *Malchion* held the *Nicene* faith. The Council of *Nice* established the homousian, or consubstantial doctrine. But it is sayd, that the Council of *Antioch* (in

(b) *Du Pin*, as before, p. 193.

(c) — il le fit condamner par le Concile. *ib.*

(in which, as has been shewn, *Malchion* directed and governed;) rejected the word substantial, as improper. This has been taken notice of by several ancient writers of the fourth centurie; (*d*) *Athanasius*, (*e*) *Hilarie* of *Poictiers*, and (*f*) *Basil*. This therefore, if the Council of *Nice* be the standard of orthodoxie, casts a suspicion upon that of *Antioch*. And (*g*) there is no small difficulty in reconciling these Councils. But I may not stay to enquire exactly into that matter. It is sufficient for me at present to give these hints, and refer to those ancient writers above-named, and some (*b*) learned moderns, of great note, who have endeavored to reconcile this contradiction, real or apparent; and to

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shew,

(*d*) Δια τῆς ἐικότως ἐυλαβηθέντες τὸ τοῦτου σόφισμα τῆ σαμοσατέως, εἰρήκασι, μὴ εἶναι τὸν χριστὸν ὁμοούσιον. *Ath. de Synod. p. 759. B.*

(*e*) Male homousion Samosatenus confessus est: Sed numquid melius Arii negaverunt? Octoginta episcopi olim respuerunt; sed trecenti et decem octo nuper receperunt. &c. *Hil. de Syn. n. 86. p. 1200. Conf. Facund. l. x. c. vi.*

(*f*) Καὶ γὰρ τῷ ὄντι, οἱ ἐπὶ πάλῳ τῷ σαμοσατῇ συνελθόντες, διέβαλον τὴν λέξιν ὡς ἐκ ἑυσημον. *Basil. Ep. 52. al. 300. p. 145. B.*

(*g*) De hac synodorum ἀντιλογίᾳ laborarunt theologi, qua veteres, qua neoterici. *Bull. Def. Fid. Nic. p. 29. a. m.*

(*b*) *Petau. de Trin. l. 4. c. v. num. ii. iii. Bull. Def. Fid. Nic. Sect. ii. Cap. i. num. 9. 10. 11. Basnag. Ann. 269. num. vi. Tillem. ut sup. Paul de Samos. art. v. p. 631. 632.*

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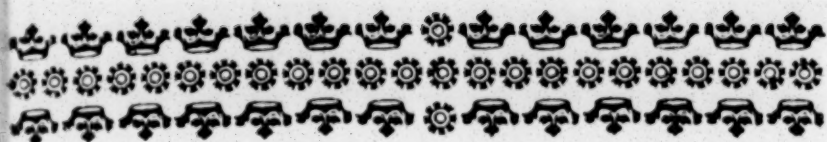
shew, that notwithstanding the different sentiments and conduct of these two Councils with regard to this word, yet they both held the same doctrine.

Scriptures
received
by him.

6. With regard to *Malchion's* canon of scripture: as we have nothing of him remaining, beside the above-mentioned Fragments in *Eusebe*, and I have formerly (i) observed the notice taken of scripture in the Synodical Epistle of the Council of *Antioch*; I have nothing farther to add here upon this head, but only to say; That it ought to be taken for granted, that *Malchion* owned and respected those scriptures, which were generally received at that time among Christians: But what was his opinion concerning the books of the N. T. then doubted of by some, cannot be certainly known.

(i) See Vol. iv. p. 628.

C H A P.



CHAP. LI.

ANATOLIUS, and three others,
Bishops of Laodicea.

I. *Anatolius, Bishop of Laodicea in Syria, his Historie, and Works.* II. *His Testimonie to the Scriptures.* III. *Eusebe, likewise Bishop of Laodicea.* IV. *Stephen,* V. *Theodotus, Bishops of the same city.*

I. SAYS Jerome: "*Anatolius (a) a native of Alexandria, Bishop of Laodicea in Syria, flourished under the Emperors Probus and Carus. He was exceedingly well skilled in arithmetic, geometrie, astronomie, rhetoric, logic. The greatnesse of his capacity may be perceived from his work*"

A. D.
270.
Anatolius.

(a) Anatolius Alexandrinus, Laodiceae Syriae episcopus, sub Probo et Caro imperatoribus floruit. Mirae doctrinae vir fuit in arithmetica, geometria, astronomia, grammatica, rhetorica, dialectica. Cujus ingenii magnitudinem de volumine, quod super Pascha composuit, et decem libris de arithmeticae institutionibus, intelligere possumus. *Hier. de V. I. c. 73.*

A. D. 270. "work concerning Easter, and from his ten
"books of Institutions of (A) arithmetic."

Probus reigned from 276. to August 282. *Carus* the remainder of that year and all 283. Nevertheless *Cave* has placed *Anatolius* as flourishing about the year 270. and not much amiss; *Eusebe*, whom he succeeded, having dyed, as is (b) supposed, in 269. or 270. though some (c) think, not before 272.

Anatolius is placed in *Jerome's* Chronicle, at the third year of *Probus*, the year of Christ 278. after this manner: "*Anatolius* (d) Bishop of *Laodicea*, well acquainted with all the principles of the Philosophers, is now much celebrated."

Nor did *Jerome* forget *Anatolius* (e) in his letter to *Magnus*.

Jerome undoubtedly was indebted to *Eusebe* for what he knew of this person. Now there-

(A) They who desire to see what learned moderns say of *Anatolius* may consult *Cav. H. Lit. T. i. Tillem. Mem. Ec. T. iv. P. 2. p. 637.—643. Fabr. Bib. Gr. T. 2. p. 274. Ec. T. 5. p. 277.*

(b) See *Tillem. Mem. Ec. T. 4. P. 2. p. 641. Basnag. Ann. 269. n. ix.*

(c) *Pagi. Ann. 269. n. ix.*

(d) *Anatolius* Laodicensis episcopus philosophorum discipulis eruditus plurimo sermone celebratur. *Chr. p. 177.*

(e) *Ep. 83. al. 84.*

therefore we will see, what *Eusebe* himself writes of him in his Ecclesiastical Historie. A. D. 270.

He says, “ that (*f*) *Anatolius* was an *Alex-anàrian*, and Bishop of *Laodicea* after *Eusebe*, and that for eloquence, and for skill in philosophie and the *Greek* literature he was the most eminent person of his time ; being a compleat master of arithmetic, geometrie, and likewise of logic, natural philosophie, and rhetoric. For the sake of which qualifications, as is sayd, he was desired by the people of *Alexandria* to set up a school for the Aristotelian philosophie.”

When that request was made, we cannot say exactly : but, if ever, undoubtedly before he left *Alexandria*, and was advanced to the episcopal office. Nor is there any certain information given us of his complying with that request : though *Fabricius* in (*g*)

one

(*f*) Γενὸς μὲν καὶ αὐτὸς ἀλεξανδρέυς λόγων δ' ἐνεκα, καὶ παιδείας τῆς ἐλλήνων, φιλοσοφίας τε, τὰ πρῶτα τῶν μάλιστα καὶ ἡμᾶς δοκιμωτάτων ἀπενευνεγμένῳ, ἅτε ἀριθμητικῆς, — ἐλληνηλακῶς εἰς ἄκρον. ὧν ἐνεκα καὶ τῆς ἐπ' ἀλεξανδρείας ἀριστοτέλους διαδοχῆς τὴν διατριβὴν, λόγῳ ἔχει πρὸς τῶν τῆδε πολιτῶν συστήσασθαι αὐτὸν ἀξιοθῆναι. *Eus. H. E. l. 7. c. 32. p. 284. D. 285. A.*

(*g*) *Anatolius* — *Alexandriae scholam Aristotelicam constituit, factus deinde episcopus in Syria Laodicens circa A. Chr. 270. Bib. Gr. T. 2. p. 274.*

A. D.
279.

one place scruples not to say without hesitation, that he set up such a school at *Alexandria*.

Anatolius and his friend *Eusebe* performed signal services for the people of *Alexandria*, both Christians and others; when *Bruchium*, or *Pyruchium*, one of the quarters of that city, in which too was the citadel, suffered under the extremities of a siege. *Anatolius* was shut up in *Bruchium*, *Eusebe* was without, among the *Romans*, the besiegers. One of those services is particularly related by (b) our Ecclesiastical Historian, to whom I refer. *Anatolius* had the better opportunity to be useful to the public, by means of the high esteem he was in. For *Eusebe* says, that (i) with universal consent he had preeminence above all the magistrates, or senators of *Alexandria*, that were in *Bruchium*.

Learned men (k) find no small difficulty in settling the time of this siege. *Tillemont* thought it (l) to be in the reign of *Gallien* in

263.

(b) l. 7. c. 32. p. 285. et 286. A.

(i) Μυρίας μὲν ἔν τῳδε καὶ ἄλλας ἀριστείας ἐν τῇ κατ' ἀλεξ-
άνδρειαν τῇ πρυτανείᾳ πολιορκίᾳ μνημονεύουσιν· ὅτε τῶν ἐν τῇ
λαί προνομίας ἐξαιρέτου πρὸς πάντων ἡξιωμένους. ib. p. 285. A.

(k) Vid. Pagi in Baron. Ann. 269. n. ix. x. xi.

(l) See his Hist. des Emp. in Gallien, Art. xii. T. 3. P. 3.
p. 974. 975. et p. 1175.

263. or 264. *Basnage* (m) in 262. or 263. *A. D.*
 whose opinions seem to me more probable 270.
 than theirs, who place it later.

Soon after that siege was over *Anatolius* (n) left *Alexandria*.

Our historian tells us, " that (o) *Theotec-*
nus, Bishop of *Cesarea* in *Palestine*, or-
 dained *Anatolius* Bishop; intending, that
 he should succeed him. And it is certain,
 that for a short time they both presided
 together in that church. But *Anatolius* (p)
 going to *Antioch* to be present at the Coun-
 cil called upon the occasion of *Paul* of
Samosata, as he was passing through *Lao-*
dicea, was detained there by the brethren,
Eusebe being dead."

It is reasonable to think, that our histo-
 rian must mean the last Synod in the affair
 of *Paul*, which was held in 269. After this
 he says nothing farther of *Anatolius*. But
 here he dyed. For, as the historian adds,
 he (q) was succeeded by *Stephen*, the last Bi-
 shop

(m) *Basn. Ann.* 262. n. 3.

(n) *Euf. ib.* p. 286. B.

(o) Τέτω πρώτῳ — θεοτέκνῳ χεῖρας εἰς ἐπισκοπὴν ἐπι-
 τέθηκε. *ib.* p. 286. A.

(p) *Euf. ib.* A. B.

(q) Καὶ τῷ ἀνατολίῳ δὲ τὸν βίον μεταλλάξαντῳ, τῆς ἐκεῖ-
 σε παροικίας ὑστῆλθον τῶν πρὸ διωγμῶ καθίσταται στέφανῳ.
ib. p. 288. B.

A. D. 270. shop of *Laodicea*, before the persecution of *Diocletian* began.

“ *Anatolius*, says (r) *Eusebe*, did not write
 “ very many books. However from those
 “ which have come down to us may be per-
 “ ceived both his eloquence and his exten-
 “ sive knowledge and learning, particularly
 “ from his work concerning Easter.” —
 “ The (s) same *Anatolius* left also the Prin-
 “ ciples of Arithmetic in ten books, and like-
 “ wise some other works, monuments of
 “ his diligence in studying the divine scrip-
 “ tures, and of his understanding therein.”

Eusebe has inserted in his Ecclesiastical
 Historie (t) a long passage of *Anatolius*’s book
 upon Easter, or his *Paschal Canons*, as he
 there calls it. And *Ægidius Bucherius* has
 published the same work in an ancient *Latin*
 version, said to be *Ruffin*’s ; which is gene-
 rally allowed to be, for the main at least, the
 genuine work of *Anatolius*. It is thought by
 some,

(r) ἡ μὲν ἔν ἐσπεδάσθη πλεῖστα τῷ ἀνατολίῳ συγγραμμά-
 τα· τοσαῦτα δ’ εἰς ἡμᾶς ἐλήλυθε, δι’ ὧν αὐτῷ καταμαθεῖν
 δυνατόν ὁμῶς τὸ, τε λόγιον καὶ πολυμαθές· ἐν δὲ μάλα τὰ
 περὶ τῆς πάσχα δόξαντα παρίστησιν. *ib.* p. 286. B. C.

(s) Καὶ ἀριθμητικὰς δὲ καταλέλοιπεν ὁ αὐτὸς ἐν ὅλοις δέκα
 συγγραμμασιν ἐισαγωγὰς, καὶ ἄλλα δείγματα τῆς περὶ τὰ
 θεῖα σχολῆς τε αὐτῷ καὶ πολυτερείας. *ib.* p. 287. D. 288. A.

(t) ἐκ τῶν περὶ τῆς πάσχα ἀνατολὸς κανόνων. κ. λ. p. 286.
 C. D. *et* p. 287.

some, that there are remaining fragments of his other work, the Institutions of arithmetic. *Fabricius* (u) has published some fragments in *Greek*, which he supposeth to be of *Anatolius*. A. D.
270.

There were others of this name, which ought to be distinguished from our *Anatolius*. *Fabricius* (x) has mentioned several. *Cave* (y) also well argues, that our *Anatolius* is different from him, whom (z) *Eunapius* speaks of as master of *Jamblicus* : though (a) *Valesius* confounded them, and (b) *Basnage* is pleased to signify his approbation of *Valesius*'s opinion.

Anatolius in the passage (c) cited by *Eusebe* from his *Paschal Canons*, mentions several *Jewish* writers, *Philo*, *Josephus*, *Musaeus*, and others more ancient ; two of the name *Agathobulus*, called *Rabbins*, or *Masters*, and *Aristobulus*, one of the *Seventy translators* of the *Old Testament*, or part of it. He likewise (d) mentions some book of *Enoch*. And
in

(u) *Bib. Gr. l. 3. c. xi. T. 2. p. 275—278.*

(x) *Bib. Gr. T. 5. p. 277. Vid. et T. 2. p. 275.*

(y) *Hist. Lit. T. 1. p. 136.*

(z) *Eunap. Vit. Jambl. init.*

(a) *Ann. in Euseb. p. 158.*

(b) *Ann. 269. n. ix.*

(c) *Euf. p. 287.*

(d) *Παραστατικά καὶ τὰ ἐν τῷ ἐνὸχ μαθήματα. ib. p. 287. D.*

A. D. in that part of his work, which we have in
 270. *Latin* only, very honorable mention is made
 of (e) Origen.

*His Testi-
 monie to
 the Scrip-
 tures.*

II. As there remains but a small part of
 the work of *Anatolius*, except what is the
Latin translation, a brief account of his tes-
 timonie to the Scriptures will suffice.

Gospels.

1. He quotes " as from the Gospel (f)
 " these words : Now the first day of the
 " feast of unleavened bread, the disciples
 " came to Jesus, saying unto him : *Where*
 " *wilt thou, that we prepare for thee to eat*
 " *the passover ?*" Matth. xxvi. 17. And see
 Mark xiv. 12. Luke xxii. 7.

2. He quotes also those (g) words of the
 Lord : " *My soul is exceeding sorrowful, even*
 " *unto*

(e) Sed et Origenes omnium doctissimus, et calculi compo-
 nendi perspicacissimus (quippe qui et χαλκευῆς vocatus,) li-
 bellum de Paschate luculentissime edidit. *Anatol. ap. Bucher.*
 p. 439.

(f) Contra Evangelii dictum, dicentis : Prima autem die
 azymorum accesserunt discipuli ad Jesum. Quin dubium non
 est, quin xiv. dies sit in quo discipuli Dominum interrogave-
 runt, secundum morem antiquitus sibi constitutum : Ubi vis
 paremus tibi comedere Pascha ? p. 443. *sub fin.*

(g) Aliud enim est secundum quod ab Apostolo, imo a
 Domino praeceptum est, cum contristato contristari [Rom.
 xii. 15.] et cum cruce passo compati, ipso dicente : Tristis
 est anima mea usque ad mortem : aliud cum victore inimicum
 antiquum

“unto death.” Mat. xxvi. 38. And in the same manner, and in the same place, the words of Luke xv. 6. A. D. 270.

3. He (*b*) expressly mentions *John* the Evangelist, the same that leaned on the Lord’s breast.

4. He quotes (*i*) very respectfully the direction of the Apostle in Rom. xii. 15. intimating, that it ought to be attended to as spoken by the Lord himself. Romans.

5. In the passage of the Paschal Canons, preserved by *Eusebe*, there is a manifest reference to the later part of the third chapter of St. *Paul*’s second epistle to the *Corinthians*. “But, says (*k*) he, all these proofs “are not necessarie for those, from whom “the veil of the law of *Moses* is taken off ;

L

“ who

antiquum triumphante, ac summo triumpho devicto adversario letante collaetari, ipsomet praecipiente : Congratulamini mihi, quia inveni ovem quam perdideram. *Anatol. ib. p. 445.*

(*b*) Quorum exemplum sequentes usque hodie omnes Asiae episcopi (quippe qui et ipsi ab auctore irreprehensibili, Joanne scilicet Evangelista, et pectoris Domini incubatore, doctrinam sine dubio spiritualium potatore ;) regulam susceperunt. *ib. p. 44.*

(*i*) See before, note (*g*).

(*k*) Παρίημι δὲ τὰς τοιαύτας τῶν ἀποδείξεων ἕλας ἀπαι-
τῶν, ὧν περιήρηται μὲν τὸ ἐπὶ τῇ μουσέως νόμῳ κάλυμμα·
ἀνεκαλυμμένῳ δὲ τῷ προσώπῳ λοιπὸν ἥδη χρῆσθαι καὶ τὰ χρι-
στὴ ἀεὶ καλοπρίζεσθαι, μαθήματα τε καὶ παθήματα. *Eus. ib. p. 287. D.*

A. D. 270. *“ who may with open face always behold as
 “ in a glass Christ, and the things of Christ,
 “ both his doctrine and his sufferings.”* See
 2 Cor. iii. 14. — 18. And in the *Latin* trans-
 lation of this work we find the words of (1)
 2 Cor. vi. 14.

6. He speaks (*m*) with respect of the Old,
 as well as the New Testament.

7. He says of some, that (*n*) they can by
 no means prove their point by the authority
 of the Divine Scripture.

8. Though this be little, here is sufficient
 to shew, that this learned *Alexandrian* con-
 curred with other Christians in a high respect
 for the Scriptures of the Old and New Tes-
 tament. And it is likely, that his canon was
 much the same with that of *Origen*.

A. D. 264. *Eusebe.* III. It may be proper to take notice here
 of *Eusebe*, not only because he was prede-
 cessor of *Anatolius* in the See of *Laodicea*,
 but

(1) Quia solemnitas dominicae resurrectionis lux est. Et non
 est communicatio luci cum tenebris. *Anat. ap. Bucher. p. 443.*

(*m*) Quod in veteri quidem testamento non potest proba-
 biliter inveniri, Domino per Moysen praecipiente : Septem
 diebus comedetis azyma. &c. *ib. p. 443.*

(*n*) Nam qui hac aetate lunae Pascha definiunt posse cele-
 brari, non solummodo illud auctoritate divinae scripturae af-
 firmare non possunt, sed et — animarum periculum incur-
 runt. *ibid.*

Ch. li. *Bishop of Laodicea.*

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but also because he was of *Alexandria*, and they were intimate friends, whilst they lived in their native city.

A. D.

264.

Though *Eusebe* was not an author, and therefore is wanting in *Jerome's* Catalogue, and in many other histories of Ecclesiastical writers ; he was a man of no small consideration, and is mentioned as (o) an eminent person in *Eusebe's*, or *Jerome's* Chronicle.

It is likely, my readers may remember, that this *Eusebe* has been already mentioned with honour in this work, in our historie of *Dionysius* of *Alexandria*. *Eusebe* was then a Deacon in that church. The words of *Dionysius* speaking of the state of affairs there in the persecutions of *Decius* and *Valerian*, and which were (p) formerly cited, are these :

“ The Deacons that survive after those that
 “ have dyed of the plague are *Faustus, Eu-*
 “ *sebe, Chaeremon* : *Eusebe*, I say, whom
 “ God qualifed from the beginning, [refer-
 “ ring here, it is likely, to his conduct in
 “ the *Decian* persecution ;] and furnished
 “ with great resolution and ability for ful-
 “ filling the office of ministering to the Con-

L 2

“ fessors

L 2

“effors

(o) Eusebius Laodicensis insignis habetur. *Chron.* p. 177.

(p) See Vol. 4. p. 276, & Euf. H. E. l. 7. c. xi. p. 261. B.

A. D.
264.

“ fessors in prison, and for burying the bo-
“ dies of the perfect and blessed Martyrs,
“ not without the utmost peril.”

Our historian having finished his quotation of that letter of *Dionysius* adds : “ It (q) ought
“ to be observed, that *Eusebe*, whom *Dio-*
“ *nysius* calls Deacon, was afterwards Bishop
“ of the church of *Laodicea* in *Syria*.

Eusebe, still Deacon, accompanied *Diony-*
sus, when he made his confession before
Emilian the Prefect of *Egypt* in 257. as (r)
formerly shewn.

His settlement in *Laodicea* is related by his
name-fake, the ecclesiastical historian, in this
manner : “ *Socrates* (s) was succeeded in the
“ care of the church of *Laodicea* by *Eusebe*,
“ a native of the city of *Alexandria*. The
“ occasion of his removal was the affair of
“ *Paul*. Passing through *Syria* upon that
“ account, he was seized by those who were
“ concerned for the interest of religion in
“ those parts, who would by no means let
“ him return home. He was succeeded by
“ *Anatolius*, one good man coming after
“ another, as the saying is.”

It

(q) See before, Vol. 4. p. 577. & *Euf.* p. 261. C.

(r) See Vol. 4. p. 566.

(s) *Euf. H. E. l. 7. c. 32. p. 284. D.*

It may be well supposed, that the time of *Eusebe's* going into *Syria* was the year 264. A. D.
264.
or thereabout, when the first Council was held at *Antioch* upon the case of *Paul* of *Samofata*. Then *Eusebe* entered upon this See, and was succeeded by *Anatolius* about the year 270.

IV. “ After (*t*) the death of *Anatolius*, A. D.
280.
“ as we are informed by our historian, *Ste-*
“ *phen* was advanced to the presidentship of *Stephen*.
“ that church, and was the last Bishop there
“ before the persecution. He was admired
“ by many for his eloquence, and philoso-
“ phie, and *Greek* learning. However, when
“ the persecution broke out, he did not be-
“ have like a Philosopher ; but shewed him-
“ self rather to be a dissembler, and mean-
“ spirited.” What was his fault, is not cer-
tainly known. We may be disposed to think,
that he apostatised, and renounced the Chri-
stian religion, though *Eusebe* does not ex-
pressly say it : thereby, as I apprehend, shew-
ing both his sincerity as an historian, and his
tenderesse for the reputation of a brother,
a fellow-creature, overcome by temptation.

L 3

V. *Eusebe*(*t*) *Euf. ib. p. 288. A. B.*

A. D.

308.

Theodotus.

V. *Eusebe* proceeds: “ Nevertheless (u)
 “ that church did not fall to ruin. It was
 “ restored to it’s wonted splendour by *Theo-*
 “ *dotus*, who was designed Bishop of that
 “ church by God himself, the Saviour of
 “ all men. He by his actions shewed him-
 “ self to be what his name signified, [*a man*
 “ *given of God*,] and a true Bishop. He
 “ was an excellent physician for the bodie.
 “ But for the cure of souls, he had not his
 “ equal: such were his humanity, his inte-
 “ grity, his compassion for the afflicted, and
 “ his diligence in relieving those who needed
 “ his assistance. With (x) which was joyned
 “ uncommon skill in the divine Scriptures,
 “ or *the things of religion*.”

To this person *Eusebe* inscribed his Evan-
 gelical Preparation, there (y) stiling him *be-*
loved of God, and an ornament to the episcopal
office.

What *Eusebe* says of his being an excel-
 lent physician for the bodie has induced

(z) *Fa-*(u) *ib. p. 288. B. C.*(x) πολὺ δὲ ἦν αὐτῷ καὶ τὸ περὶ τὰ θεῖα μαθήματα συνει-
 σμημένον. *ib. p. 288. C.*(y) — τήνδ’ ἐ σοι, θεῶν ἐπισκόπων χρῆμα, θεόδοσε αἰνῶ-
 δεον καὶ ἱερὰ κεφαλὴ, σὺν εὐχαῖς ἐπεράνησα. *Praep. Ev. Cap.*
init.

Ch.

(z) *Fa-*

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(e)

(f)

(g)

Ch. li. *Bishop of Laodicea.*

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(z) *Fabricius* to put *Theodotus* into his Catalogue of ancient Physicians.

A. D.
308.

This Bishop of *Laodicea*, so much commended by our *Eusebe*, is reputed an *Arian* by several learned moderns, to whom I shall refer in the margin : as (a) *Vigerus*, editor of *Eusebe's* Preparation, (b) *Pagi*, and (c) *Tillemont*.

And there is more than a little ground for that supposition. For *Arius* in his letter to *Eusebe* of *Nicomedia* (d) names *Theodotus* among others his favorers. *Theodoret* (e) intimates, that the same persons defended the *Arian* doctrine at the Council of *Nice*. In another place (f) he mentions *Theodotus* among those who had imbibed the *Arian* principle, and were it's principal patrons. He likewise says, that (g) he came to *Antioch* with *Eusebe* of *Nicomedia* in 331. to depose

L 4

Eusta-

(z) *Vid. Bib. Gr. T. 13. p. 433.*

(a) Hunc ego non alium arbitror, quam *Laodicenum* episcopum, qui — *Stephano* in episcopatu successit, *Arianæ* impietatis fautorem acerrimum. *Viger. in Praef. ad fin.*

(b) *Ann. 318. n. 17. et 18.*

(c) See his *historie of the Arians*, Art. iv. and Note 2. and elsewhere. *Mem. T. 6.*

(d) *ap. Thdrt. l. i. c. 5. p. 21. A. et Epiph. H. 69. n. 6.*

(e) *Thdrt. l. i. c. 7. p. 26. A.*

(f) *Id. l. 5. c. 7.*

(g) *l. i. c. 21. p. 52. B.*

A. D.
308.

Eustathius. Athanasius (b) affirms, that *Theodotus*, and others, whom he names, had writ the like things with *Arius* before the Council of *Nice*. Not to insist upon the letter of *Constantin* (i) in *Gelasius Cyzicenus*, writ to him after the council of *Nice*.

When *Theodotus* entered upon the episcopate, is not certainly known. *Vigerus* in the preface before cited says, he succeeded *Stephen* about the third year of *Constantin*, or the year of *Christ* 308. Which is not altogether improbable, it being evident from *Eusebe*, that *Stephen* was Bishop before the persecution, and for some time after it began. But the exact time of *Stephen's* death, or removal, and of the accession of *Theodotus*, I think, cannot be determined. However, *Pagi* (k) well observes, that *Theodotus* dyed before the Council of *Jerusalem* in 336. because *Sozomen* mentions *George*, then Bp. of *Laodicea*, as present at it.

Theodotus is wanting in *Cave* and *Du Pin*, not being generally reckoned an author. But perhaps he might be justly so esteemed, considering

(b) Πρὸ δὲ τῆ γενέσθαι τὴν ἐν νικαίᾳ σύνοδον, ἔγραψαν καὶ οἱ περὶ Εὐσέβιον, — καὶ Θεόδοτον, κ. λ. *Ath. de Synodis*. n. 17. T. i. p. 730. D.

(i) ap. *Labbe. Conc. T. 2. p. 283.*

(k) *Ann. 318. n. 18.*

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A. D.

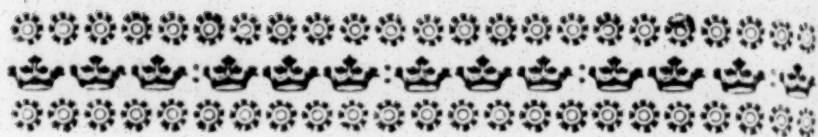
308.

considering what is sayd of him by *Athanasius*. It is true, *Athanasius* does not quote *Theodotus*, as he does some others. But the reason was, that (1) the letters were not at hand, as he says: which he mentions by way of excuse for sending no more out of them. For which cause he omitted to cite several, whom by name he charges with having writ the like things with *Arius*.

This chapter began with *Anatolius*, whose *Conclusion.* historie was the principal design of it. However we have been led to take notice of several others, mentioned by *Eusebe*. And I presume, it may not be unacceptable to any, as it serves to represent the state of Christianity at that time.

(1) Καὶ τὰς μὲν ἐπιστολάς αὐτῶν οὐκ ἔχου ἐν ἐτόιμῳ, ὥστε καὶ ἀποστέλλαι. *Athan. ib. p. 731. D.*

C H A P.



CHAP. LII.
THEOGNOSTUS.

I. *His Historie.* II. *His Testimonie to the
Books of the N. T.*

A. D. ^{282.} I. **T**HEOGNOSTUS, (a) an ancient
writer, no where mentioned by *Eusebe*
His Historie. or *Jerome*, flourished, as (*) *Cave* thinks,
about the year 282. And though we have
not now any certain proofs of his exact age,
that computation cannot be very erroneous;
as may appear from what we shall observe
presently.

Theognostus is mentioned by *Athanasius*,
Philip Sidetes, *Stephen Gobar*, and *Photius*.

Athanasius has spoken of him in two of
his works. In the first he quotes him against
the

(a) Concerning this writer may be seen *Cav. Hist. Lit.*
Du Pin Bib. des Aut. Ecc. Tom. i. Bull. Def. Fid. Nic. Sect. v.
Cap. x. §. 7. Dodwell. Diff. Iren. in Append. p. 511. Fabric.
Bib. Gr. Lib. v. cap. i. p. 276. Tillemont, Origene, Art. 37.
Mem. Ecc. T. 3. P. 3. p. 269. 270. and some other authors
so be hereafter mentioned in this chapter.

(*) *Vid. Cav. Hist. Lit. T. i. p. 146. 147. Oxon.*

the *Arians*, to shew (*b*) that the Fathers of the *Nicene Council* did not first begin to use the expression, *of the substance*, it having been before used in the same subject by *Theognostus*; whom *Athanasius* here calls (*c*) a *learned*, or an *eloquent man*. In the other (*d*) work *Athanasius* mentions *Theognostus* together with *Origen*. He gives *Theognostus* the character of an *admirable man*, and *worthie of esteem*. He speaks of them both in an honorable manner, and as *ancient men*. In that same work he afterwards alleges a passage from *Theognostus*, which I intend to make use of by and by.

A. D.
282.

Stephen Gobar (*e*) says, that *Athanasius* had often mentioned *Origen* and *Theognostus* in an honorable manner. Whether he means only these two places, or whether there were still some more, in which *Theognostus* was mentioned by *Athanasius*, we cannot say positively.

In

(*b*) μάθετε τούτων, ὃ χρυσομάχοι Ἀρειανοὶ, ὅτι Θεόγνως Θεολόγος, ἡ παρηγήσατο τὸ ἐκ τῆς οὐσίας εἰπεῖν. *Ath. de Decret. Nic. Syn. p. 230. B.*

(*c*) Παλαιοὶ μὲν ἔν' ἄνδρες, Ωριγένης ὁ πολυμαθὴς καὶ φιλόσοφος, καὶ Θεόγνως ὁ θαυμάσιος καὶ σπεδαῖος. *Id. Ep. iv. ad Serap. p. 702. C.*

(*d*) *ib. p. 703. B. C. D.*

(*e*) Ὅτι Ωριγένην καὶ Θεόγνωσον ὃ, τε μέγας Ἀθηναῖος ὁ Ἀλεξανδρείας ἐν πολλοῖς ἀπεδέχετο λόγοις. *ap. Phot. Cod. 232. p. 904.*

A. D.
282.

In the Fragment of *Philip Sidetes*, published by Mr. *Dodwell*, it is sayd, that *Theognostus* was *President* of the *Christian* or catechetical school at *Alexandria*. The order of those Presidents, according to that writer, is this: *Origen* (f) was the fourth; after *Origen*, *Heraclas*; after him, *Dionysius*; after him, *Pierius*; after *Pierius*, *Theognostus*. What regard ought to be had to *Philip*, I (g) cannot certainly say. But as we are not able to disprove what he writes, so I think likewise, that it is not safe to depend entirely upon him.

From *Photius* we learn, that (h) *Theognostus* published a work called *Hypotyposes*, or *Institutions*, in seven books, or discourses. The title of the work in *Photius's* copie was this: *The Institutions of the blessed Theognostus, an Alexandrian, and Exegetes*. Which last word I find rendered by some learned men *Commentator*, and *Interpreter of the sacred books*. But that meaning appears to me at least doubtful.

(f) τέταρτος πρόεδρος τῆς χριστιανικῆς διατριβῆς Ωριγένης Μετὰ Ωριγένην — μετὰ Πιέριον Θεόγνωστον. *Fragm. Phil. Sid. ap. Dodw. Diff. Iren. p. 488.*

(g) See before, *Chapt. xviii. Vol. i. p. 401.*

(h) Ἀνεγνώσθησαν Θεογνώστῳ ἀλεξανδρέως λόγοι ἑπτα ἔξι ἐπιγραφῇ, τὸ μακαρίῳ Θεογνώστῳ ἀλεξανδρέως καὶ ἐξηγητῷ ὑπὸ τυπώσεως. *Phot. Cod. cv. 280. in.*

doubtful. Nor can I assign any other, with which I am fully satisfied. Mr. *Dodwell* in his notes (*i*) upon the forecited passage of *Philip* says, that the title of the work was borrowed from *Clement*, and that the title given the author denotes his public office of teaching in the school at *Alexandria*.

Photius says, “ that (*k*) in the first book “ *Theognostus* discourseth of the Father, and “ endeavors to prove him Creator, even “ against those who supposed matter coeternal with God.” One may be apt to think, that this part of our author’s work was very curious and philosophical. Afterwards *Photius* expresseth his dislike of the doctrine of the first six books of the Institutions in several respects, saying, that the author (*l*) speaks of the Son as a creature ; that he too closely followed *Origen* in some of his peculiarities, which may be found in his books of *Principles* ; and that, with him, he supposeth angels

(*i*) Ipsum illius operis titulum a Clemente sumptum decessore constat. Et quidem locum illum scholae catecheticae magistralem denotat, docendique munus publicum vox illa ἐξηγητής. *Dodwell. ut supr. p. 512.*

(*k*) ἐν μὲν ἔν τῷ πρώτῳ λόγῳ διαλαμβάνει περὶ τοῦ πατρὸς, καὶ ὅτι ἐστὶ δημιουργός, ἐπιχειρῶν δεικνῦναι, καὶ κατὰ τῶν ὑποθέσεων συναϊδίου ὕλην τῷ Θεῷ. *Phot. ib. p. 280. in.*

(*l*) υἱὸν δὲ λέγων, κτίσμα αὐτὸν ἀποφαίνει. *ib.*

A. D.
282.

angels and demons to have certain fine bodies. With the seventh, or last book, *Photius* appears well enough satisfied. He gives an agreeable character of this writer's style: It is, he says, full and expressive, and yet has nothing redundant. He has the *Attic* purity and elegance, without affectation; and in the greatest plainness and perspicuity there is nothing mean and vulgar.

If we had had *Photius's* extract entire, we should not have been at a loss about the exact age of *Theognostus*. For he put down the time when he flourished. But the last words of the extract are wanting.

We may however conclude from what we have seen, that *Theognostus* was an *Alexandrian*, and that he flourished some time after *Origen*, before the end of the third century.

Eusebe's silence about this writer has occasioned divers surmises and speculations. *Baronius* (m) cannot help thinking, it happened not without a malicious and fraudulent design to bury in oblivion the name and writings of a strenuous assertor of the con-

substan-

(m) Et, ut omittamus de aliis dicere, nonne dolo male Theognosti theologorum celeberrimi nomen atque scripta silentio obvoluta reliquit, quod consubstantialis nominis esset assertor? At is non praeteriit Athanasium. *Baron. Ann.* 109. lib.

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rōgas, d
Decret.

substantial doctrine. *Huet* (*n*) is almost of the same mind, and suspects, that these Institutions had been interpolated by the *Arians* in the space of time between *Athanasius* and *Photius*. But (*o*) *Tillemont* is not convinced by their reasonings. Indeed, he who carefully compares *Athanasius* and *Photius* will perceive, that they both read exactly one and the same work ; and that the Institutions were as uncorrupted in the time of the later, as of the former. *Athanasius* found in them somewhat to his purpose. But there were other things he did not like. He (*p*) says, that in what he alleges out of the second book of the Institutions *Theognostus* speaks his own sentiments. But there were other things

(*n*) *Sanes studiosissimum virum, et disertum, et admirandum eum appellat Athanasius : atque idcirco praetermissam ab Eusebio mentionem illius probabile est, quod ab Arianis partibus fuerit alienus. Quapropter corruptas ejus Hypotyposes ab hujus sectae patronis, quemadmodum et Clementis librum eodem titulo inscriptum, non immerito Andreas Schottus conjectat. Huet. Origen. lib. i. Sect. i. num. iii.*

(*o*) Neanmoins S. Athanase marque assez, que des son temps il y avoit des choses difficiles dans cet auteur sur la divinité de Jesus-Christ. Mais il dit, que ce n'estoit que comme pour discuter la verité, et qu'il exprimoit ensuite son vray sentiment. *Tillem. ib. p. 269.*

(*p*) ὁ μὲν ἐν Θεόγνωστοις τὰ πρότερα ὡς ἐν γυμνασίᾳ ἐξετάσας, ὕστερον τὴν ἑαυτοῦ δόξαν τιθεὶς, οὕτως ἔειπκεν. *Ath. de Decret. Nic. Syn. p. 230. C.*

A. D.
282.

things proposed only in the way of argument and disputation. In like manner (q) *Photius* is not positive, that the things he condemns were the real sentiments of the author of the Institutions. At least he is aware of this apology for him. But he disallows it, and says, such things ought not to be published to the world in writing at any rate. Mr. *Dodwell* (r) ascribes *Eusebe's* silence to nothing but negligence, and supposeth him less accurate in matters near his own time than elsewhere. Certainly *Eusebe* did not know every thing. Nor had he a fair opportunity, or sufficient leisure, to bring every thing he knew into his writings. It must be reckoned very probable, that *Jerome* was unacquainted with this writer's works, though they have been so expressly cited by *Athanasius*.

There is yet another way of accounting for the seeming inconsistency between the commendations *Theognostus* has received from

Athana-

(q) εἴτε (ὡς ἂν τις εἴποι) ἐκβιασάμεν^ο τὴν ὑπερ αὐτῶ ἀπολογία, ἐν γυμνασίᾳ λόγῳ καὶ ἡ δόξης τὰντα προτιθείς.— ἐγγράφῃ δὲ λόγῳ καὶ κοινῶ προκῆσθαι μέλλοντ^ο ἵνα τοῖς πᾶσιν, εἰ τις τῆς ἐν αὐτῷ βλασφημίας τὴν προειρημένην εἰς ἀθάωσιν ἐπιφέρει ἀπολογία, εἰς ἀσθενῆ κατέδραμε συνηγορίαν. *Phot. ib. p. 280.*

(r) — quamquam ejus nullus meminit Eusebius, in rebus sui temporis minus profecto, quam in reliquis, accuratus. *Dodw. ib. p. 512.*

Athanasius, and the censure passed on him by *Photius*. It is that taken (s) by *Du Pin*, who supposeth that in several ages there have been differences of expression about the same doctrine. He therefore says, that *Photius* is to blame for accusing *Theognostus* of error upon the Divinity of the Son, purely because of some ways of speaking that did not entirely agree with those of his own age: not considering, that though the ancients have expressed themselves differently, the doctrine was always the same at the bottom; and that it would be unjust to expect of them, that they should speak as exactly, and with as much precaution, as they who came after the rise and condemnation of heresies.

As the Institutions of *Theognostus* have been so little taken notice of by the several sects of *Christians* in past ages, it may be thought, that this work of our author was not necessary. However, it might be useful. And the curious and judicious, I believe, would read it with satisfaction and improvement, if it were now in being.

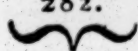
II. We are obliged to *Athanasius* for the *Scriptures*. passages he has cited. I am now to observe

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(1) *Du Pin. ib. p. 192.*

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John xvi.
12. 13.

one of them. *Athanasius* is treating of the Sin against the Holy Ghost. He first quotes *Origen*, and then *Theognostus*. He informs us, " that (t) *Theognostus* in confirmation of " what had been before asserted by him al- " leges those words of our Saviour spoken " to the disciples: *I have yet many things to* " *say unto you, but ye cannot bear them now.* " *Howbeit, when the Holy Ghost is come, he* " *will teach you.* Then he adds: As our " Saviour speaks to such as are not yet able " to receive those things that are perfect, " he condescends to their weaknesse. But " the (u) Spirit is given to those that are " perfect. No man therefore ought to say, " that the teaching of the Spirit excels the " doctrine of the Son. But whereas the Son " condescends to the imperfect, the Spirit " is the seal of those who are perfected. " Wherefore it is not because of any supe- " rior excellence of the Spirit above the Son, " that the blasphemie against the Spirit is " inexpressible and unpardonable: but because, " by those who are imperfect, pardon may

" be

(t) *Ath. Ep. iv. ad Serap. p. 703. B. C.*

(u) τοῖς δὲ τελειωμένοις συγγίνεσθαι τὸ πνεῦμα τὸ ἅγιον, καὶ εἰδὴ πῶς τις ἐκ τῶν αὐτῶν φαίνει τὴν τῷ πνεύματι διδασκαλίαν ὑπερβάλλειν τῆς τῷ υἱῷ διδασχῆς. *ibid. C.*

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" be obtained : for (x) those *who have tasted* A. D.
282.
 " *of the heavenly gift*, and have been made Hebr. vi.
4.
 " perfect, there remains no excuse, or any
 " means of escape."

From that expression, *of tasting the heavenly gift*, I would infer, that our author received the Epistle to the *Hebrews*. This may be farther argued from what precedes in *Atbanasius*. For proceeding to the testimonies of *Origen* and *Theognostus* concerning the subject he was upon, he thus expresseth himself : " They (y) both write of this matter, saying, that this is the blasphemie against the Holy Ghost ; when they who have been favored with the gift of the Holy Ghost in baptism return to sin. Therefore, say they, such receive no remission, according to what *Paul* also says in the Epistle to the *Hebrews* : For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance.

M 2

(x) ἐπὶ δὲ τοῖς γευσάμενοις τῆς ἁγίας [αἱ. ἑπερανίε] δωμάτων, καὶ τελειωθεῖσιν, κ. λ. *ibid.*

(y) *ib.* p. 702. C. D.

A. D. 282. “*tance*. This they both (z) say.” Then he alleges their passages in order.

And this recompense then we have of the labour of our enquiry into the life and writings of *Theognostus*; that we have found (a) another learned *Alexandrian*, of the third centurie, who received the Epistle to the *Hebrews*.

(z) τὰς αὐτὰς δὲ κοινῇ μὲν λέγουσι, καὶ ἰδίαν δὲ ἕκαστος ἀποτίθησι διάνοιαν. *ib.* E.

(a) See before of Origen, Vol. 3. p. 248. &c. and Dionysius of Alexandria, V. 4. p. 663.



CHAP. LIII.

THEONAS, *Bishop of Alexandria.*

- I. *His Historie.* II. *An Epistle ascribed to him.* III. *His Testimonie to the Books of the New Testament.*

I. **THEONAS**, as (a) *Jerome* says in his *A. D.* Chronicle, was the fifteenth Bishop of ^{282.} *Alexandria*. He held that See, as we are *His Historie.* informed by (b) *Eusebe*, nineteen years. Who in the same place speaks of *Pierius* and *Achillas*, as flourishing among the Presbyters in that episcopate, and observes the succession of the Bishops of *Alexandria* about that time. After *Dionysius* was *Maximus*, then *Theonas*, about the year of Christ 282. who was succeeded by *Peter*, of whom we shall write hereafter.

M 3

II. There

(a) *Alexandrinae ecclesiae quintusdecimus episcopus praefuit Theonas ann. xix. Hieron. Chr. p. 177. f.*

(b) *H. E. l. 7. c. 32. p. 289. C. D.*

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*An Epistle
ascribed to
him.*

II. There is extant a (c) Letter from *Theonas* to *Lucian*, Chief-Chamberlain to the Emperour, which Emperour (d) was not a *Christian*. But learned men are not fully satisfied, who this *Theonas* is. The editor makes a scruple of (e) ascribing it to the Bishop of *Alexandria*: though he thinks it ought to be received, as a genuine monument of antiquity, composed in the beginning of the fourth centurie. And indeed, according to the tenour of the Epistle itself, Christianity was not yet fully established: though (f) it had made great progresse in the world, even under persecutions.

Cave allows, that (g) *Theonas*, author of this Letter, was a Bishop: But whether of *Alexandria*,

(c) *Theonas episcopus Luciano Praeposito Cubiculariorum invictissimi principis nostri. Theon. ap. Luc. Acher. Spic. T. 1. p. 545.* Sed quia, ut sentio, diversis officiis estis adscriptus, et omnium tu, Luciane, praepositus diceris. *Id. ib. p. 547.*

(d) Nam quanto magis princeps ipse nondum Christianae religioni adscriptus. — *ib. p. 546.*

(e) *Vid. Praef. p. xxi. xxii.*

(f) Gratias ago Omnipotenti Deo, et Domino nostro Jesu Christo, qui fidem suam per universum orbem in salutis nostrae unicum remedium manifestare, ac etiam in tyrannorum persecutionibus ampliare non destitit. &c. *Theon. ib. p. 545.*

(g) *Theonas* — dignitate episcopus: cujusnam vero loci, haud facile est divinare. *H. L. T. i. p. 172.*

Ch. liii. *Bishop of Alexandria.*

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Alexandria, or some other place, he cannot determine. The Letter he thinks (*b*) to have been writ about the year 305. But he delivers this opinion, as conjectural only upon a point that cannot be clearly decided.

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Tillemont is much disposed to think (*i*) it a genuine Epistle of *Theonas* Bishop of *Alexandria*, writ (*k*) about the year 290. *Lucian* he supposeth to have been Chief-Chamberlain to the Emperour *Diocletian*, and a faithful servant of Jesus Christ.

I am inclined to assent to *Tillemont* concerning the author of the Epistle, and the time of writing it.

The Letter was undoubtedly writ in *Greek*. We have only a translation in but indifferent *Latin*.

III. As the several learned critics above quoted admit the antiquity of this piece, I shall ob-

*His Testi-
monie to
the Books
of the N.T.*

M 4

serve

(*b*) *Ætatem si quaeras, circa annum 305. claruisse arbitror, nempe sub Constantio Chloro, qui Caesar creatus est anno 292. — Augustus renunciatus est ann. 305. obiit — an. 306. Cav. ib.*

(*i*) La lettre de l'evêque Theonas a Lucien — est selon toutes les apparences un fruit de la piété de nostre saint. Lucien estoit le chef des Chambellans de l'Empereur Diocletien, et un fidele serviteur de J. Ch. *Tillem. Saint Theonas. M. E. T. 4. P. 3. p. 1218.*

(*k*) *Id. ib. p. 1223.*

A. D.
290.

serve the author's testimonie to the Scriptures. The author often delivers his Christian counsels to *Lucian*, and by him to other Christians in the Imperial Palace, in words of the New Testament, or in expressions allusive to them: but without quoting any particular books, which might not be judged proper in an Epistle.

He (*l*) mentions the Gospel and Apostle, as the Divine Oracles of Christians.

He (*m*) recommends the daily reading of the sacred Scriptures, and meditating upon them, as the best means of improving the mind in every virtue, and as the most useful helps for enabling *Lucian*, and the other Christians with him, to discharge their several offices with reputation, as became the followers of Jesus Christ.

(*l*) Interdum et divinas scripturas laudare conabitur, quam mira diligentia et largissimo impendio Ptolomaeus Philadelphus in linguam nostram traduci curavit: Laudabitur et interim Evangelium, Apostolusque, pro divinis oraculis. *Theon. ib. p. 548*

(*m*) Non praetereat dies, quin opportuno tempore dato aliquid sacrarum lectionum legatis, aliquid contempleremur, nec sacrae scripturae literaturam abjiciatis. Nihil adeo animam pascit, et mentem impinguat, sicut sacrae faciunt lectiones. Sed ex illis hunc maxime capite fructum, ut patientia vestra iuste et pie, hoc est, in charitate Christi, vestra officia exequamini, et transitoria omnia ob ejus promissiones aeternas contemnatis. *ib. p. 550.*

C H A P.



CHAP. LIV.

PIERIUS, *Presbyter of Alexandria.*

“ **P**IERIUS, says (a) *Jerome* in his A. D.
 “ Catalogue of Ecclesiastical Writers, 283.
 “ Presbyter of the church of *Alexandria*,
 “ taught the people with great reputation in
 “ the time of the Emperours *Carus* and
 “ *Diocletian*, when *Theonas* was Bishop of
 “ that church. Such was the elegance of
 “ his discourses and treatises, which are still
 “ extant, that he was called the younger
 “ *Origen*. It is certain, that he was a great
 “ ascetic,

(a) Pierius, Alexandrinae ecclesiae presbyter, sub Caro et Diocletiano principibus, eo tempore quo eam ecclesiam Theonas episcopus regebat, florentissime docuit populos, et in tantam sermonis diversorumque tractatum, qui usque hodie existant, venit elegantiam, ut Origenes junior vocaretur. Constat hunc mirae ἀσκήσεως, et appetitorem voluntariae paupertatis, scientissimumque dialecticae et rhetoricae artis, et post persecutionem omne vitae suae tempus Romae fuisse versatum. Hujus est longissimus tractatus de propheta Osee, quem in vigilia Paschae habitum, ipse sermo demonstrat. *Hieron. De V. I. cap. 76.*

A. D.
283.

“ ascetic, and an admirer of voluntarie po-
 “ verty, and that he was well skilled in
 “ logic and rhetoric, and that after the per-
 “ secution he spent the rest of his days at
 “ Rome. There is a very prolix homilie of
 “ his upon the Prophet *Hosea*, which was
 “ pronounced on Easter Eve, as the discourse
 “ itself shews.” That is St. *Jerome*’s sum-
 marie account of this writer.

Carus reigned in 282. and 283. *Diocletian*
 reigned from 284. to 305. “ And, as *Eusebe*
 “ (b) informs us, *Maximus*, immediate suc-
 “ cessor of *Dionysius*, governed the church
 “ of *Alexandria* eighteen years, and was
 “ then succeeded by *Theonas*. Under him
 “ *Achillas*, made Presbyter at the same time
 “ with *Pierius*, was famous. He was en-
 “ trusted with the care of the catechetical
 “ school, and was an excellent example of
 “ a truly philosophical and Christian conver-
 “ sation. *Theonas* having born the episco-
 “ pal office nineteen years was succeeded by
 “ *Peter*, who obtained great honour during
 “ his

(b) Καὶ ἐπ’ ἀλεξανδρείας δὲ μᾶξιμον ὁκληκείδεκα ἔτη
 μετὰ τὴν διονυσίαν τελευτήσαν ἐπισκοπέυσαντα, θεωνῶς διαδέχεται
 καθ’ ὃν ἐπὶ τῆς ἀλεξανδρείας ἐπὶ ταύτῃ τῷ περὶ πρεσβυτερίου
 ἡξιωμένῳ ἀχιλλᾶς ἐγνωρίζετο, τῆς ἱερᾶς πίστεως τὸ διδάσκα-
 λῆτον ἐσκεχερισμένον. *Eus. H. E. l. 7. c. 32. p. 289. 290.*

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“ his episcopate, which he held twelve years.

“ He governed the church three years be-

“ fore the persecution. The rest of his

“ time he passed in a more strict and mor-

“ tified course of life, but still without neg-

“ lecting the common good of the churches.

“ For which reason in the ninth year of the

“ persecution he was honored with the crown

“ of martyrdom, being beheaded.” So writes

Eusebe.

Maximus therefore having succeeded *Dionysius* in 264. or 265. was himself succeeded by *Theonas* in 282. he by *Peter* in 300. who dyed a Martyr in the year 211. or 212. as is computed. *Achillas*, just mentioned by *Eusebe* as Catechist, was Bishop (c) of *Alexandria* after *Peter*: but for a short time (d) only, as it seems. Indeed, since *Achillas* was ordained Presbyter about the same time with *Pierius*, and had the care of the school under *Theonas*; it may be argued, that he must have been somewhat advanced in years in 311. when he came to be Bishop. He was succeeded by *Alexander* in 312. or 313. I have

(c) *Vid. Euseb. Chron. p. 180. Socrat. l. i. cap. v.*

(d) Ἀχιλλᾶς μὲν ὀλίγον χρόνον πρῶτος, καὶ τὰ τῆς ἐκκλησίας κατέχευε πηδάλια. μετὰ δὲ τούτου ἀλέξανδρος, κ. λ. *Theodore. H. E. l. i. c. 2.*

A. D.

283.

A. D.
283.

have here put down these several successions at *Alexandria*. I believe, it will not be disagreeable to my readers.

Farther, *Eusebe* speaking of the most eminent men of his own time, or near it, says, "One (e) of these was *Pierius*, Presbyter at *Alexandria*, celebrated for his strict course of life, and philosophical learning. He was likewise admired for his diligence in the studie of the Scriptures, and his expositions of them, and his public discourses to the people."

In *Jerome's* letter to *Magnus*, *Pierius* is placed among other learned Christian writers next after *Pamphilus*.

In another place he mentions *Pierius's* (f) interpretation of 1 Cor. vii. 7. and reckons him among several others, who, as he says, had largely explained that Epistle. *Cave* (g) understands *Jerome* to mean some Commentarie:

(e) *Euseb. ib. p. 289. A.*

(f) Origenes, Dionysius, Pierius, Eusebius Caesariensis, Didymus, Apollinaris, latissime hanc epistolam interpretati sunt: quorum Pierius, quum sensum apostoli ventilaret atque edidisset, et proposuisset illud exponere, *Volo autem omnes esse sicut meipsum*, adjecit: ταῦτα λέγων πᾶντος ἀντικρυς ἀγαμίαν κηρύσσει. *Hieron. Ep. 31. al. 52. p. 243.*

(g) Scripsisse Commentarios in primam ad Corinthios Epistolam autor est Hieronymus. *Cav. H. L. in Pierio.*

mentarie: But I do not think it necessary to take him in that sense. Several of the writers there mentioned may have largely explained that text in their homilies, or letters, or treatises, without making a Commentarie upon the Epistle.

A. D.

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In his Prologue to his Commentarie upon *Hosea* (b) *Jerome* again mentions the long discourse of our author upon that Prophet, which he spoke of in his Catalogue. He calls it an extemporarie and eloquent discourse.

It has been observed by several learned men (i) of late times, that there were copies of the Bible, or however of some parts of it, called *Pierius's*, which were in great esteem. That observation is founded upon a passage of St. *Jerome* in his Commentarie upon Matth. xxiv. 36. *But of that day and hour knoweth no man, no not the angels in heaven,*

(b) Pierii quoque legi tractatum longissimum, quem in exordio hujus prophetae die vigiliarum dominicae passionis extemporali et disertio sermone profudit. *Hieron. Pr. in Osee.* p. 1235.

(i) Origenis ejusdem, Adamantii a flagrantibus studiis cognominati, ut etiam Pierii, doctoris Alexandrini, exemplaria quoque Novi Testamenti in magno pretio habebantur, tamquam omnium purissima. Eorum mentionem reperio apud Hieronymum ad Matth. xxiv. *Hody de Bibl. Text. l. 4. c. 2. p. 622. Conf. Mill. ad Matth. loc. et in Prolegom. n. 727.*

A. D.
283.

ven, but my Father only. Jerome says, " that
" (k) in some Latin copies of his time was
" added, nor the Son: whereas in the Greek
" copies, particularly the copies of Origen
" and Pierius, that clause was wanting."

These things concerning Pierius I have collected from Eusebe and Jerome, authors of the best credit. Philip Sidetes (l) says, " that Pierius was Catechist at Alexandria " after Dionysius. The next after him, he " says, was Theognostus, then Serapion, then " the great Peter, who suffered Martyrdom." And Photius informs us, that (m) in his time it was said, that Pierius was President of the school of that city. Accordingly, it is now generally taken for granted by learned men, that he had some while that charge: But I think without good foundation, since it is no where mentioned by Eusebe or Jerome. And why they should omit this, when they so particularly mention his fame for popular

(k) In quibusdam Latinis codicibus additum est, *neque filius*: quum in Graecis, et maxime Adamantii et Pierii exemplaribus hoc non habeatur adscriptum. Sed quia in nonnullis legitur, differendum videtur. *Hieron. in Matth. p. 118.*

(l) μετὰ τῆτου πέρριου μετὰ πέρριου θεόγνωτος κ. λ. *Philip. Sid.*

(m) *Vid. Phot. Cod. 118. 119.*

pular discourses, I cannot tell. *Eusebe* mentions *Pierius* and *Achillas* together. He expressly says of this last, that he was Catechist. Why did he not say the like of *Pierius*, if true? *Philip* says, that *Pierius* was Catechist after *Dionysius*. When did he succeed his predecessor in that chair? when he was made Bishop? or, after his death? *Dionysius* was chosen Bishop in 247. or 248. and dyed in the year 264. 265. At which of those seasons did *Pierius* take upon him the catechetical office? Is either of them consistent with what *Jerome* says of *Pierius*, that he flourished under *Carus* and *Diocletian*, and survived the persecution? *Tillemont* (n) is much of my mind. And *Cave*, though at the begining of his article of *Pierius* he roundly calls him *master of the school at Alexandria*, afterwards proposes divers difficulties affecting *Philip's* account.

Photius says, that *Pierius* was a Martyr, and that a brother of his, named *Ifidore*, suffered at the same time. But the silence of *Eusebe* must needs render this doubtful. And *Jerome* is positive, that *Pierius* outlived the persecu-

(n) *Mem. Ecc. T. iv. Saint Theonas. p. 583. Ed. de Paris. T. iv. P. 3. p. 1225. à Bruxelles.*

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persecution under *Diocletian*, as before seen.
Nor does *Tillemont* receive this account.

But though we have no good reason to think, that *Pierius* was a Martyr, he appears to have been in great esteem. *Epiphanius* (o) speaks of a church at *Alexandria* called by his name. And *Photius* (p) intimates, that there were temples and churches built by the faithful in honour of him and his brother.

There is still somewhat farther to be taken from *Photius*, who read a work of (q) *Pierius* in twelve books or discourses. *Photius* does not mention any other title. His character of it is this: “ His stile is clear and perspi-
“ cuous, easie and familiar, like that of ex-
“ temporarie discourse. He expresseth him-
“ self after the manner of the ancients, very
“ differently from what now obtains in the
“ church. Of the Father and the Son he
“ speaks rightly enough, except that he
“ makes two substances and two natures.
“ Nevertheless, as appears from what pre-
“ cedes

(o) *Haer.* 69. c. 2. p. 728. C.

(p) *δὲ, ὡς φασὶ, καὶ νεῶς καὶ δικοὶ ὑπὸ τῶν εὐσεβέων ἱδρῶ-
θησαν. Cod.* 118. p. 300. A.

(q) *Λόγος δὲ τὸ βιβλίον περιέχει δώδεκα. Cod.* 119. p. 300.

“cedes and follows the place I refer to, by
 “substance and nature he may mean only
 “subsistence, and not in the sense of the
 “*Arians*. But of the Spirit he speaks dan-
 “gerously, and impiously, for he makes
 “him inferior in glorie to the Father and
 “the Son.—And, with *Origen*, he seems
 “to hold the preexistence of souls.”

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Photius here also mentions *Pierius's* writ-
 ing upon *Hosea*, and *Easter*, and therein treat-
 ing of the *Cherubim* and *Jacob's stone pillar*;
 and something writ by him (r) upon *St. Luke*:
 which words of *Photius* are not very clear:
 but it seems, as if the title of one of the
 twelve books abovementioned was to this
 purpose: *Upon Luke*, or *Observations upon*
Luke's Gospel.

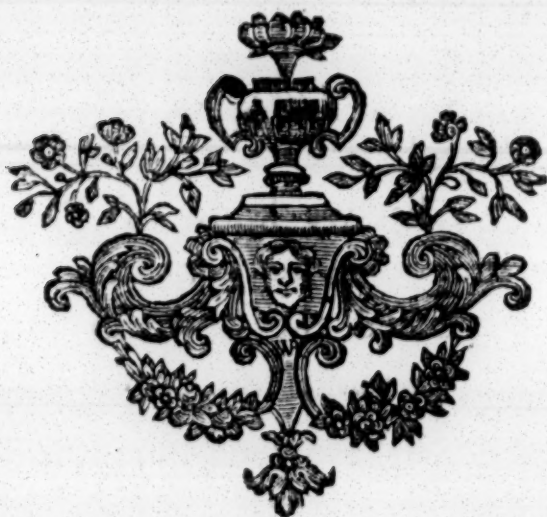
This is what we know of *Pierius*. From
 which it is easie to conclude, that in his
 time he adorned the Christian profession by
 his piety, learning, and public labours. As
 we have none of his works, we cannot par-
 ticularly judge of his sentiments. But from
 the testimonies, which we have collected,
 it appears, that a great part of his time and
 labour was employed in studying and inter-
 N preting

(r) Ἐχει δὲ χρῆσιν εἰς τὸν λόγον, ἧ ἡ ἐπιγραφή, εἰς τὸ
 κατὰ λαχάν, κ. λ. ib. p. 300. m.

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283.

preting the scriptures: and it may be supposed, that his canon was the same as that of *Origen*, or very little different.

Pierius is placed by *Cave* at the year 283. Some may be apt to think, he should have been put lower. But it is likely, that learned writer supposed, *Pierius* was made Presbyter in the beginning of the episcopate of *Theonas*. Moreover, *Jerome* spoke of *Pierius*, as flourishing in the reign of *Carus*.



CHAP. LV.

I. DOROTHEUS, *Presbyter of Antioch.*II. DOROTHEUS, *Author of the Synopsis of the Life of the Prophets, and of the Apostles, and Disciples of Christ.*

I. SAYS *Eusebe* in his Ecclesiastical Historie, “ About this time *Timaeus* succeeded *Domnus* in the episcopate of the church of *Antioch*, whom *Cyril* succeeded within our memorie. In (a) his time was *Dorotheus*, Presbyter of the church of *Antioch*, a learned man, whom we knew. He was very studious in the sacred Scriptures, and acquainted himself so far with *Hebrew*, as to be able to read the ancient Scriptures in their own language with understanding. He was a man of a liberal

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290.
Dorotheus,
Presbyter
of Antioch.

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“ mind,

(a) Καθ' οὗ Δωρόθεον πρεσβύτεον τῷ κατὰ ἀντιόχειαν ἡζιωμένῳ τῶν τῆνικαδε λόγιον ἀνδρᾶ ἔγνωμεν· φιλόκαλον δ' οὖν καὶ περὶ τὰ θεῖα γεγονώς, καὶ τῆς ἐβραίων ἐπεμελήθη γλώττης· καὶ αὐταῖς ταῖς ἐβραϊκαῖς γραφαῖς ἐπιστημόνως ἐντυγχάνειν. καὶ ἐπὶ τῶν μάλιστα ἐλευθερίων, προπαιδείας τε τῆς καθ' ἑλληνικὰς ἐν ἀμοιβῇ, κ. λ. *Eus. l. 7. c. 32. in. p. 284. B. C.*

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“ mind, [or, was extremely well educated;
“ or, perhaps, was a man of high birth;]
“ and was not unskilled in *Greek* literature.
“ But he was an eunuch from his birth.
“ This being an extraordinarie thing, the
“ Emperour took notice of him, and made
“ him Overseer of the purple dye-house at
“ *Tyre*. We (b) have heard this person ex-
“ pound the Scriptures indifferently well.
“ *Cyril* was succeeded in the episcopate of
“ *Antioch* by *Tyrannus*.”

I have transcribed this passage after this manner, with the connection, that we might the better perceive the time of *Dorotheus*. *Cyril* (c) is supposed to have been Bishop of *Antioch* from about the year 280. to the year 300. or longer. We may therefore reckon, that *Dorotheus* flourished about 290. and afterwards. Who is the Emperour meant by *Eusebe*, is not certainly known. But it seems to me not improbable, to be *Diocletian*, in the early part of his reign.

It

(b) Τότε μέριμναι τὰς γραφὰς ἐπὶ τῆς ἐκκλησίας συν-
μένον καὶ ἡγήσαντο. *ib.* C.

(c) See Tillem. in *St. Lucien d'Antioche*. *Mem.* T. v. P. 3
p. 149. et note (4.) p. 406. et *Pagi Ann.* 283. n. 8. *Bajna*
Ann. 283. n. 9.

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Ch. lv. *Presbyter of Antioch.*

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It ought to be supposed, that *Dorotheus* A. D.
290.
first served in civil offices, and after that became Presbyter in the church of *Antioch*.

This *Dorotheus* (d) ought to be distinguished from one of the same name, elsewhere mentioned by (e) *Eusebe*, who was one of the eunuchs of *Diocletian's* palace, and suffered martyrdom; and from another *Dorotheus*, author of the *Synopsis*, or short historie of Christ's Apostles and seventy disciples. *Fabricius* (f) indeed supposeth, that this Presbyter of *Antioch*, and the Martyr of the same name, were one and the same person, and that there is not sufficient reason to distinguish them. But I think, he is almost singular in that opinion.

Dorotheus, Presbyter of *Antioch*, not being a writer, is not in *Jerome's* Catalogue. And for the same reason there is no distinct article allotted him in *Cave*, or other modern authors of Ecclesiastical Libraries, or such like works. Nevertheless I have thought it proper to insert his historie here distinctly, though it be short, as a proof, that there were men

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of

(d) *Vid. Cav. in Dorotheo Tyr. Hist. Lit. T. i. p. 163. u Pagi Ann. 283. n. 8. Bafn. Ann. 283. n. 9. Tillem. Mem. Ec. T. v. P. 2. p. 9. et note (8.) p. 342.*

(e) *H. E. l. 8. c. i. p. 292. A. et cap. vi.*

(f) *Bib. Gr. T. 6 p. 145. in notis.*

A. D.
290. of learning and quality among Christians in those early ages; and that Christianity did not discourage any branch of useful knowledge: though, as we have here, and often elsewhere occasion to observe, the Scriptures were their principal studie.

Dorotheus,
Author of
the Synop-
sis, &c.

II. I take this opportunity to give an account of the supposed author of the *Synopsis of the Life and Death of the Prophets, and also of the Apostles and Disciples of Jesus Christ.*

It has been thought by some, that (g) he was Bishop, or Presbyter of Tyre at the beginning of the fourth centurie in the year 303. about which time he underwent many sufferings in the persecution begun by Diocletian, and afterwards dyed a Martyr under Julian in the year 363. when he was 107 years of age.

Cave (h) has divers just observations upon this piece,

(g) Dorotheus, Tyrionum urbis, ut volunt, episcopus, Presbyterum quidem cum Martyrologio Romano faciunt recentiores. Quod non aliunde profluxisse videtur, quam quod hunc cum Dorotheo Antiocheno male confuderunt. *Cave* H. L. [ad ann. 303.] T. i. p. 163. a.

(h) 1. Ex hoc fragmento perspicere licet, hunc Dorothei, ut prae se fert, exscriptorem, scripsisse Probo et Philoxeno Coss. hoc est, anno Christi 525. — 2. Admodum probabile

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piece, and it's author. He thinks the *Synopsis* to be the work of an Anonymous author in the sixth centurie. *Frederic Spanheim* computed (i) the author to have lived in the same age. *Cave* was of opinion, that they who called this *Dorotheus* Presbyter, instead of Bishop of *Tyre*, confounded him with *Dorotheus* Presbyter of *Antioch*. And may I not rather say, (if I too may propose a conjecture,) that possibly this *Dorotheus* is a mere fictitious person, called Bp. of the church of *Tyre* for no other reason, but because *Dorotheus*, of whom we spoke before, is sayd by *Eusebe* (k) to have been *Overseer of the purple dye-house at Tyre*?

Tillemont argues, that (l) there could be

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probabile est, hunc Anonymum fuisse ipsius *Synopsis Dorotheanae* conditorem. *Cav. ib. p. 170.*

(i) Quod vero habet *Epiphanius*, *Haer. li. quae est Alogorum*, et ex eo *Pseudo-Dorotheus* in *Synopsi de lxx. discipulis*, seculi minimum vi. scriptor, hinc *Nicephorus*, et alii, fuisse *Marcum* unum ex iis qui a Christo adlecti fuerunt, magis dubium, imo falsum. *Spanh. De Hist. Evang. Scriptor. cap. xii. Opp. T. 2. p. 275.*

(k) — καὶ τιμῆσαι γε ἐπίσκοπῳ τῆς κατὰ τύρον ἀλουργῆ βαρῆς. *Eus. H. E. p. 284. C.*

(l) Mais il est encore plus difficile de s'imaginer, que s'il y avoit été en ce temps là un *Dorothee* tel que le depeint *Theophane*, *Eusebe* n'en eust rien écrit, ni *S. Jerome* mesme, qui le doit reverer comme un Pere de l'Eglise, et comme un Martyr, &c. *Tillem. Not. 8. sur S. Dorothee. ib. p. 342.*

no Bishop of *Tyre* at the beginning of the fourth centurie named *Dorotheus*. If there had, he would have been mentioned by *Eusebe*, or *Jerome*.

Fabricius (m) may be consulted for the editions of this work.

As for the work itself, though it has been too often quoted, it is now generally allowed by learned men to be fabulous, and of little or no value. For preventing such quotations of it for time to come, and that my readers may be the better satisfied about it's real character, I shall place divers censures upon it in the margin. One is that (n) of the author of the Collection of the *Bibliotheca Patrum Maxima*, which I make use of. Another is taken (o) out of *Bellarmin's* book of Eccle-

(m) *Bib. Gr. T. 6. p. 145. 146.*

(n) *Dorotheus* — Exstat hic sub ejus nomine Synopsis, — sed plane fabulosa, nulliusque apud eruditos auctoritatis. *Vid. Ind. Alphabet. in Bib. P. P. Max.*

(o) At hujus *Dorothei* nullam mentionem inveni apud *Eusebium*, *S. Hieron.* vel *Gennadium*, aut etiam *Joan. Trithemium*, qui scripserunt de viris illustribus. Ipsa vero Synopsis plena est fabulis. Consulat lector quae iste auctor scribit in vita *Isaiae*, *Hieremiae*, *Elisaei*. — Praeterea consulat quae scribit in vita *Jacobi Alphaei*, et *Clementis*, et in summa sciat, ab isto numerari inter 72. Discipulos Christi omnes, qui ab Apostolo Paulo numerantur, etiamsi ethnici fuerint vel feminae; et illos omnes non solum Discipulos Domini,

sed

Ecclesiastical Writers: and the third from (*p*) the Annals of *Baronius*.

This *Synopsis* might be compared with some like books ascribed to *Hippolytus*, of which (*q*) I spoke formerly, and (*r*) with some articles in *Epiphanius*, and with the last chapter of the second book of the Apostolical Constitutions, and *Cotelerius's* notes upon it.

I shall take notice of but very few things in this *Synopsis*.

Among Christ's Seventy Disciples the first here named is *James*, the brother of the Lord. Of whom he says, that (*s*) he was stoned

sed etiam Episcopos facere. Non meminisssem libri tam fabulosi, nisi vidissem a multis citari, et non minimum fieri. *Ex Belarmino de Scrip. Ecc. ap. Bib. P. P. Max. T. 3. p. 421. H.*

(*p*) Nomina autem Discipulorum, qui a Domino fuerunt electi, dum singula exprimere conati sunt, omnes fere, quorum invenerunt in epistolis Pauli fieri mentionem, — inter Discipulos Domini adnumerarunt, — Primus post Hippolytum (quod invenerimus,) ejus rei auctor fuit Dorotheus, qui falso cognomine Tyri episcopus inscribitur, — Hic inquam Dorotheus Caesarem quendam unum fuisse dicit ex discipulis Domini, &c. *Baron. Ann. 33. n. 40.*

(*q*) *Vol. iii. p. 101, — 103.*

(*r*) *Vid. Epiph. H. 20. n. iv. et H. 51. n. vi. p. 428.*

(*s*) Jacobus frater Domini secundum carnem, qui et Justus vocatur, et primus Hierosolymorum episcopus constitutus est. Lapidibus ibi a Judaeis adobrutus occubuit, atque in templo prope altare sepultus est. *ap. B. P. P. ib. p. 427. G.*

stoned by the *Jews*, and was buried in the Temple at *Jerusalem*, near the altar.

Here likewise are absurdly numbred among Christ's Seventy Disciples the seven Deacons, and others, mentioned in the Acts, and *Clement*, and *Timothie*, and *Titus*, and almost all others, mentioned by name in St. *Paul's* Epistles.



C H A P.



CHAP. LVI.

VICTORIN, *Bishop of Pettaw.*

- I. *His Historie.* II. *Others of the same name.* III. *His Works, and extracts out of a Poem against the Marcionites, ascribed to him.* IV. *Testimonies to him.* V. *His Opinions.* VI. *His Testimonie to the Scriptures of the Old and New Testament.*

I. **VICTORIN**, Bishop of Pettaw, or *Petaw* upon the *Drave* in *Germanie*, A. D.
290.
flourished according to (a) *Cave* about the year 290. according to (b) *Sixtus Senensis* about the year 270. He had the honour to dye a Martyr for Christ under the persecution of *Diocletian*, and, as is (c) supposed, in the year 303. *His Historie.*

St. *Jerome's* account of him in his book of *Illustrious Men* is to this purpose: "*Vic-*
torin,

(a) *Cav. H. L. T. i.*

(b) *Sixt. Sen. Bib. S. lib. 4. p. 308.*

(c) *Cav. ib. Vid. et Pagi Ann. 303. ix. Basnag. 303. n. 16.*

A. D. 290. *torin, (d)* Bishop of Pettaw, understood
 “ Greek better than *Latin*. Hence his works
 “ are excellent for the sense, but mean as to
 “ the stile. They are such as these : Com-
 “ mentaries upon *Genesis, Exodus, Leviticus,*
 “ *Isaiah, Ezekiel, Habacuc, Ecclesiastes, the*
 “ *Song of Songs, and the Revelation of John,*
 “ against all heresies, and many other works.
 “ At last he was crowned with martyrdom.”

Cave (e) thinks, that *Victorin* was a Greek by birth, or else born in the confines of Greece. I suppose, that learned man concludes this from what *Jerome* says concerning *Victorin's* stile in this, and some other places, which will be taken notice of hereafter. *Cave* likewise supposeth, that *Victorin* professed rhetoric, or oratorie, before he was a Bishop. And so *(f)* *Cassiodore* says more than once.

Tillemont,

(d) Victorinus, Petavionensis episcopus, non aequè Latine ut Graece novit. Unde opera ejus grandia sensibus, viliora videntur compositione verborum. Sunt autem haec : Commentarii in Genesim, in Exodum, in Leviticum, in Isaiam, in Ezechiel, in Abacuc, in Ecclesiasten, in Cantica Cantico- rum, in Apocalypsin Johannis, adversum omnes haereses, et multa alia. Ad extremum Martyrio coronatus est. *De V. I. cap. 74.*

(e) — si non origine Graecus, in Graeciae saltem confinio natus videtur, ex oratore episcopus, ut non uno loco nos docet Cassiodorius. *Cav. ib.*

(f) De quo libro [Ecclesiaste] et Victorinus de oratore episcopus.

Tillemont thinks it probable, that (g) *Cassiodore* confounded our *Victorin* with *Victorin* of *Africa*, (of whom we shall speak presently,) because what *Jerome* says of our Bishop's stile does not agree to one, who had been a Professor of rhetoric. But I think, that cannot be easily admitted. For *Cassiodore* appears (b) to have known both these authors, and speaks of them distinctly. It is not likely therefore, that he should confound their characters. And notwithstanding what *Jerome* says, *Victorin* might be a man of good learning, and able to write elegantly in *Greek*, as he himself seems to allow. *Victorin's* disadvantage therefore, probably, was

episcopus nonnulla differuit. *Cassiod. Inst. Div. Lit. c. 5. T. 2. p. 512.* De quo [Matthaeo] et Victorinus de oratore episcopus nonnulla differuit. *ib. c. 7. p. 513.*

(g) See Saint *Victorin* de *Pettau*, in *Tillem. Mem. T. v. P. 2. p. 215.*

(b) What *Cassiodore* writes of our *Victorin* may be seen before at note (f), or hereafter at (e) (g) (b) under numb. iii. He likewise mentions *Victorin* the Rhetorician several times. Quorum Commenta a Mario Victorino composita, in Bibliotheca mea vobis reliquisse cognoscor. *Cass. de Rhetorica. T. 2. p. 535. b. in.* Praeterea secundum Victorinum Enthymematis altera est definitio. *ib. p. 536. m.* Modum autem hypotheticorum syllogismorum si quis plenius nosse desiderat, legat librum Marii Victorini, qui inscribitur de syllogismis hypotheticis. *Id. de Dialectica, p. 539. Conf. ejusdem Chron. T. i. p. 365. infr. m.*

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was this: that whilst he was well skilled in *Greek*, he wrote chiefly in the *Latin* tongue, which was in use in the countrey where he lived, though he was not compleatly master of the propriety and elegance of that language. I might add, that (*i*) the stile of *Victorin*, the *African*, is not admired, though he gained so much reputation in his professorship.

We must content ourselves with this short historie of our *Victorin*, unless some more particulars should offer themselves to us, when we come to observe his works, and the testimonies given to him.

Others of
the same
Name.

II. But it is fit, that we first take notice of some other ancient writers of this name.

Our *Victorin* had been long supposed Bishop of *Poictiers* in *France*, until *John Launoy* (*k*) in the last centurie published his Dissertation concerning him. And he was so fortunate,

(*i*) *Stilus Victorino parum felix, praesertim in Dogmaticis perplexus et ingratus, et qui vix ulla adeo decantatae eloquentiae vestigia retinet. Cav. H. L. in Fab. M. Victorino* — *Scripsit adversus Arium libros more dialectico valde obscuros. Hieron. De V. I. cap. 101.*

(*k*) *Joann. Launoyi Constantiensis, Paris. Theologi, de Victorino Episc. et Mart. Dissertatio. Ed. Secund. Paris. 1664*

fortunate, as to prove his point, and satisfy the learned in general, that *Victorin*, Bishop and Martyr, of whom *Jerome* speaks in the forecited chapter of his Catalogue, and often elsewhere, ought not to be numbred among *Gallican* Bishops, but was *Bishop* of *Petabion*, or *Petabium* in upper *Pannonia* : or, according to the modern division of that country, of *Pettaw*, in the Dukedom of *Stiria*, and Circle of *Austria*.

At the end of that Dissertation *Launoy* added an Appendix concerning five illustrious persons of this name, that is, four beside our Bishop.

The first of which is *Victorin*, who (1) wrote in defense of *Praxeas*, and is mentioned by *Tertullian*.

The second is our *Victorin*, Bishop and Martyr.

The third is *Victorin*, an *African*, who, after he had long taught rhetoric at *Rome* with great applause, embraced the Christian religion. He is mentioned by (m) *Augustin*,
(n) *Jerome*,

(1) Sed post hos omnes etiam *Praxeas* quidam haeresim introduxit, quam *Victorinus* corroborare curavit. *Tertull. de Pr. Haer. cap. 53. p. 255. A.*

(m) *Confess. l. 8. cap. 2.*

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290. (n) *Jerome*, and (o) *Cassiodore*. According to (p) *Cave* he flourished about the year 362. and dyed in 370. or soon after.

The fourth is (q) *Victorin* of *Marfeilles*, likewise Professor of rhetoric. He flourished (r) about 434.

The fifth is *Victorinus Lampadius*, of *Antioch*, who published a piece entitled *Consular and Imperial Orations*, mentioned by (s) *Photius*.

There is another author, sometimes (t) called *Victorin*. But it is now (u) generally thought, that his name is more properly *Victorius*, of *Aquitain*. He flourished about (x) 457.

Beside these it is supposed, that there were many others of the same name, who bore
a glo-

(n) *Victorinus*, natione Afer, Romae sub Constantio principe rhetoricam docuit, et in extrema senectute, Christi se tradens fidei, scripsit, — *Hier. de V. I. cap. 101. Vid. ejusd. Proaem. in Ep. ad Gal. Vid. et adv. Ruf. l. i. T. 4. p. 367. in.*

(o) See before, note (b), p. 189.

(p) H. L.

(q) *Victorinus* rhetor Massiliensis, &c. *Gennad. de V. I. cap. 60. Conf. Sidon. Ep. l. 5. ep. 21.*

(r) *Cav. ubi supra.*

(s) *Cod. ci. p. 276.*

(t) *Vid. Gennad. de V. I. cap. 88.*

(u) *Vid. Laun. ut supra, p. 44. et 45.*

(x) *Cav. ib.*

a glorious testimonie to Christ in times of persecution. But it is by no means necessarie, that I should give any particular account of them at present.

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III. We saw just now, in *Jerome*, a catalogue of this writer's works. *Tritheimius* (y) makes no additions. He only names the same pieces in a little different order. We must now take some farther notice of them.

1. The first work of our author, mentioned by *Jerome* in his Catalogue of Ecclesiastical Writers, is a Commentarie upon *Genesis*. In (z) another place *Jerome* quotes *Victorin*, as having commented upon the historie of *Isaac's* blessing of *Jacob*, which is recorded in *Genesis*, Ch. xxvii. The fragment, concerning the Creation of the world, published (a) by *Cave* from the librarie of

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(y) *Vid. Trithem. cap. 46.*

(z) Quoniam autem polliciti sumus, et de eo quid significaret in figura adjungere, Hippolyti martyris verba ponamus, a quo et Victorinus noster non plurimum discrepat: Non quod omnia plenius executus sit, sed quod possit occasionem praeberere lectori ad intelligentiam latiore. *Hieron. ad Dam. 24. 3. p. 569. in. T. 2. Bened. al. Ep. 125.*

(a) Exstat quidem penes me Victorini tractatus — de Fabrica Mundi. — Videtur esse hic libellus ἀποσμάτιον quoddam ex Commentariis vel in *Genesis*, vel in *Apocalypsin* excerptum;

A. D. the A. Bp. of *Canterburie* at *Lambeth*, may
 290. be a part of this *Commentarie*.

2. Of the *Commentaries* upon *Exodus*, *Leviticus*, *Ezekiel*, *Habacuc*, the *Canticles*, we have nothing remaining. Nor is there any farther notice taken of them, except in such catalogues of his works, as have been already mentioned.

3. The *Commentarie* upon *Isaiab* is again mentioned by *Jerome* (b) in the preface to his own *Exposition* of that book. He speaks there of *Victorin*, as the only *Latin*, who had writ upon that Prophet : or at least, who had explained any large part of him, whilst several *Greek* writers had bestowed a great deal of labour that way. In (c) another place he mentions a mystical explication, which *Victorin* gives of a passage in *Isaiab*, Ch. vi. 2,

4. In

cerptum ; quod proinde tum propter venerandam antiquitatem, tum propter celeberrimi martyris famam, hic subjungam. *Cav. Hist. Lit. in Victorin. T. i. p. 147. 148.*

(b) Magnique laboris et operis est, omnem *Isaiae* librum velle ediffere, in quo majorum nostrorum ingenia sudaverunt, Graecorum dico. Ceterum apud Latinos grande silentium est, praeter sanctae memoriae Martyrem *Victorinum*, qui cum Apostolo dicere poterat : Etsi imperitus sermone, non tamen scientia. *Hier. Pr. in Is. p. 3.*

(c) Sex alae uni, et sex alae alteri. *Victorinus* noster duodecim apostolos interpretatus est. *Hieron. ad Dam. T. 3. p. 518: Bened. al. Ep. 142.*

4. In his Commentarie upon the book of *Ecclesiastes* *Jerome* observes *Victorin's* (d) explication of Ecc. iv. 13. in which he agreed with *Origen*. I have put part of *Jerome's* passage in the margin, as of some use, to shew our author's manner in his Commentaries. And I would likewise refer my readers to what there follows. This Commentarie upon *Ecclesiastes* is expressly mentioned by (e) *Cassiodore*. It seems by him, that *Victorin* had explained some parts or passages only of this book.

5. In his Catalogue *Jerome* says nothing of *Victorin's* having writ upon St. *Matthew*. But in the preface to his own Commentarie upon that Evangelist he mentions (f) *Victorin* with other *Latin* Commentators.

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Cassiodore

(d) Origenes et Victorinus non multum inter se diversa senserunt. Post generalem illam sententiam, quae omnibus patet : quod melior sit adolescentulus pauper et sapiens, quam rex senex et insipiens : et, quod frequenter evenit, ut ille per sapientiam suam de carcere regis egrediens, imperet pro dominatore perverso ; et rex insipiens perdat imperium, quod tenebat : super Christo et Diabolo hunc locum interpretati sunt, quod puerum pauperem et sapientem, Christum velint, &c. *Hier. in Ecc. T. 2. p. 741. fin.*

(e) De quo libro [*Ecclesiaste*] et Victorinus — nonnulla differuit. *Inst. Div. Lit. cap. v.*

(f) Legisse me fateor — et Latinorum, Hilarii, Victorini, Fortunatiani opuscula. *Hier. Pr. in Matth. p. 3. f.*

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Cassiodore too mentions (g) *Victorin's* explications of that Gospel. The expressions used both by *Jerome* and *Cassiodore* seem to imply, that *Victorin's* performance was no large work ; but contained either short notes upon the whole, or else explications of some passages only.

6. The *Commentarie* upon the *Revelation* is also mentioned by *Cassiodore*, as well as *Jerome*. Says *Cassiodore* : “ *Victorin* (b) “ the Bishop, already mentioned by us more “ than once, explained briefly the most difficult places in this book.”

There is still extant (i) a *Commentarie* upon the *Revelation*, which is ascribed to *Victorin*. But its genuineness is not unquestioned. *Cave* (k) says, “ it either is not his, “ or has been greatly interpolated. For *Jerome* informs us, that *Victorin* held the “ Millenarian opinion, which the author of “ this work dislikes.” *Basnage* (l) rejected “ this

(g) De quo [Matthaeo] et Victorinus ex oratore episcopus nonnulla disseruit. *Cassiod. ib. c. vii.*

(b) De quo libro [Apocalypsi] et Victorinus saepe dictus episcopus difficillima quaedam loca breviter tractavit. *Id. ib. c. ix.*

(i) ap. *Bib. P. P. T.* 3. p. 414. &c.

(k) *Cav. ubi supr.*

(l) a Victorino tamen abjudicandum esse existimamus. *Basnag. Ann.* 303. n. xvi.

this Commentarie. *Lampe* (*m*) thought the more probable opinion to be, that it is not his. *Du Pin*, after having observed the arguments for and against the genuineness of this work, concludes: "We (*n*) cannot therefore be positive, that this Commentarie is not a work of *Victorin*. On (*o*) the contrary, there is some probability that it is his." *Tillemont* (*p*) has treated this question modestly, and carefully, as usual. He owns, that (*q*) there are some reasons to doubt of it. But it seems, that there are yet more to believe it a genuine remain of the many works of this holy Martyr: Only it must be allowed, that what he had writ in favour of the millenarian opinion has been altered. And he (*r*) offers some reasons for thinking, that what is now found in this Commentarie upon that point is an interpolation, or addition. That

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passage

(*m*) Quod eo minus congruum, cum librum hunc falso adscribi Victorino Pictaviensi, seu, ut aliis potius videtur, Petabionensi, qui sub fine seculi tertii floruit, valde sit probabile. *Lampe Proleg. in Joan. l. i. c. 4. n. 12. p. 66.*

(*n*) *Du Pin Bib. des Aut. Ec. T. i. p. 194.*

(*o*) au contraire il y a quelque apparence qu'il est de lui, *ibid.*

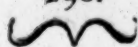
(*p*) See *St. Victorin de Pettaw, Mem. Ec. T. v. P. 2. p. 218. et note 2.*

(*q*) *ib. p. 218.*

(*r*) *ib. note 2. p. 444. et 445.*

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passage is at the end of the piece, and it appears to be of a different stile from the rest of the work. Moreover, there (s) is some reason to suspect, that alterations have been made in divers ancient writers, who held that opinion. And what may more especially encrease the suspicion here is, that in this very Commentarie there still seem to be some traces of that sentiment: where (t) it is sayd, that all the saints shall be assembled together in *Judea* to worship Christ. Whether it be *Victorin's*, or not, it is supposed to have in it divers marks of antiquity. *Tillemont* (u) understands the author to speak of the Senate of *Rome*, as still employing it's name and authority for persecuting the church. What he says of *Nero*, that (x) he is to be raised up to

(s) See *Les Millenaires in Mem. Ec. T. 2. P. 2. p. 251.*

(t) — in *Judaea*, ubi omnes sancti conventuri sunt, et Dominum suum adoraturi. *Victorin. ap. Bib. Patr. T. 3. p. 415. D.*

(u) Et vidi, inquit, mulierem ebriam de sanguine sanctorum, decreto senatus illius consummatae nequitiae, et omnem contra fidei praedicationem etiam latam indulgentiam ipse dedit decretum in universis gentibus. *Id. ib. p. 420. H.*

(x) Unum autem de capitibus occisum in morte, et plaga mortis ejus curata est, *Neronem* dicit. Constat enim, dum insequeretur eum equitatus missus a senatu, ipsum sibi gulam succidisse. Hunc ergo suscitatum Deus mittet regem dignum dignis, et Christum qualem meruerunt *Judaei*. *ib. p. 420. D.*

to be Antichrist, is a more common notion of the first than of the later ages. The author (y) reckoning up the Epistles of *Paul* says nothing of the Epistle to the *Hebrews*. And in the time of our Bishop it was common in the West not to consider that as an Epistle of *St. Paul*. It may be also observed, that (z) speaking of the Prophet who is to come with *Elias* he says nothing of *Enoch*: But informs us, that some suppose him to be *Moses*, others *Elisha*. As for the author himself, he thinks it must be *Jeremiah*, whose death is not related in the Scriptures. These may be reckoned marks of antiquity. And the stile of the work answers very well to the character, which *Jerome* gives of *Victorin's*, as low and mean. So *Tillemont*. Who nevertheless says, the (a) safest way is not to be positive, who is the author. And I assent to him. Though therefore I intend to make extracts out of this work, I desire it may be remembred, that I do not quote it as certainly, but only probably *Victorin's*. I am

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willing

(y) *Id. ib. p. 415. E.*

(z) Multi putant eum Eliam esse, aut Elizaeum, aut Moysen. Sed utrique mortui sunt. Hieremiae autem mors non invenitur, quia omnes veteres nostri tradiderunt illum esse Hieremiam. p. 418. D.

(a) ubi supra, p. 446.

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willing to allow, that in some places it has been interpolated and altered. But I am inclined to think it genuine in the main.

To this Commentarie, as we now have it, is usually prefixed (*b*) a prologue, ascribed to St. *Jerome*. But there is so little reason to think it his, that no one, so far as I know, believes it to be authentic.

7. Beside these Commentaries, *Jerome* says, that *Victorin* wrote against all heresies. This book, (*c*) or these books, if they were several, seem to be referred to by *Optatus* in *Africa*, who flourished not long before the year 370.

8. *Jerome* concludes in this manner: *Victorin* wrote many other things. But we have no certain knowledge of any more than those named by him.

9. *Cave* (*d*) mentions two poems, which have

(*b*) *ap. Bib. P. P. ib. p. 414.*

(*c*) Marcion, Praxeas, Sabellius, Valentinus, et ceteri, usque ad Cataphrygas, temporibus suis a Victorino Petavienensi, et Zephirino Urbico, et a Tertulliano Carthaginensi, et ab aliis adfertoribus ecclesiae catholicae superati sunt. *Optat. l. i. cap. 9.*

(*d*) Tribuuntur autem ei carmina duo, quae habentur in sacrorum poetarum collectione Fabriciana. *De Jesu Christo Deo et homine* unum. Alteri titulus est *Lignum Vitae*. Sed conjectura plane incerta, et, ut mihi videtur, falsa. *Cave. in Victor. H. L. T. i. p. 147. Oxon.*

Ch. lvi. *Bishop of Pettaw.*

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have been published as his. But he thinks altogether without ground.

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10. *Tillemont* says, " that (e) many manuscripts ascribe to St. *Victorin* of *Pettau* a Hymn upon the Croſſe, or upon Eaſter, or Baptiſm, which (f) is among St. *Cyprian's* works. It has been obſerved, that (g) *Bede* cites it as *Victorin's*. It is a fine poem, and perhaps too fine for him. We thence perceive, that many perſons pretended to embrace the Chriſtian religion, who did not perſevere until baptiſm." This is but a ſhort poem. I do not intend to quote any thing out of it.

11. *Tillemont* adds, " that (b) the Poem againſt the *Marcionites*, among the works of *Tertullian*, may be aſcribed to *Victorin*. And this piece answers well enough to what *Jerome* ſays of *Victorin's* ſmall ſkill in the *Latin* tongue. This piece is of ſome conſiderable length."

Indeed, what *Jerome* ſays of our author might diſpoſe us not to expect from him
any

(e) *Mem. E. T. v. P. 2. p. 218. 219. S. Victorin.*

(f) *De Cruce Domini. p. 4. App. Cypr. Oxon. 1682.*

(g) *Qua ductus opinione Victorinus Pictaviensis antistes ecclesiae, de Golgotha scribens ita inchoat, &c. Bed. de locis sanct. c. 2. p. 317. Cantabr. 1722.*

(b) *Tillem. ib. p. 219.*

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any *Latin* poetrie. However, *Bede* has actually quoted some verses as his. And since it is allowed, that *Victorin* did once teach rhetoric; possibly he might think fit, sometimes to exercise his pen in verse as well as prose. But when he writes *Latin* verse, we are not to expect, that his stile should appear very beautiful.

This Poem is joyned with *Tertullian's* works, but fully shewn by (i) *Rigaltius*, in his preface to it, not to be his. It stands there (k) with this title, *Five books of an uncertain author against Marcion*. *Pearson* (l) quotes it as a piece, whose age is unknown: but yet, as it seems, not reckoning it to have been writ till after the midle of the fifth centurie. From (m) *Cave* we understand, that *Allix* supposed this work was not published till after the time of *Jerome*.

Bull

(i) *Apud Tertullian. p. 796. Paris. 1634.*

(k) *Incerti auctoris adversus Marcionem Libri quinque. ib. p. 797.*

(l) *Primus inter Latinos qui Pium suo loco posuit, erat Prosper in Chronico a Labbéo edito. Quem secutus est Catalogus tertius Pseudo-Tertullianus, cujus aetas ignota est, lib. 3. Pearf. Opp. Post. p. 266. 267.*

(m) *Doctissimus Allix libros adversum Marcionem post Hieronymi aevum natos arbitratur. Cav. in Tertulliano. Hist. L. T. i. p. 93. f.*

Bull (n) asserted it to be a genuine work of *A. D.*
Tertullian. Which induced *Tillemont* to say, ^{290.}
 " that (o) by many instances it may be shewn,
 " a critical skill in authors was not *Bull's*
 " talent."

I certainly do not think, that this Poem ^{Extracts}
 was writ by *Tertullian*. Nor do I perceive, ^{out of the}
 that we have sufficient evidence to ascribe it ^{Poem a-}
 to our *Victorin*. But as it is of some con- ^{gainst the}
 siderable length, and I do not now think of ^{Marcio-}
 a better place for it ; I shall here make some ^{nites.}
 extracts, and take notice of several things
 in it.

1.) This writer has a catalogue of the early
 (p) Bishops of *Rome*, among whom is *Cle-*
ment ; who, he says, was acquainted with
 the Apostles, or apostolical men.

2.) He mentions (q) *Hermas*, author of
 the

(n) *Def. Fid. Nic. Sect. 3. cap. x. n. 19. p. 217.*

(o) On pourroit montrer par divers exemples, que la cri-
 que des ouvrages n'est pas le fort de *Bullus*. *Mem. Ec. T. 3*
P. 1. p. 564.

(p) *Maxima Roma Linum, primum confidere iussit.*

Post quem Cletus et ipse gregem suscepit ovilis.

Hujus Anacletus successor forte locutus.

Quem sequitur Clemens : is apostolicis bene notus.

Adv. Marcien. l. 3. p. 803. ap. Tertullian.

(q) *Post hunc deinde Pius, Hermas cui germine frater.*

Angelicus pastor, quia tradita verba locutus.

ib. p. 803

A. D. the Shepherd, whom he placeth in the time
290. of Pope *Pius*.

3.) He takes notice of divers ancient (*r*) heretics.

4.) Speaking of *Isaiab* and *Jeremiah*, he says, that (*s*) the former was sawn asunder, and that the later never dyed.

5.) His canon of the Old Testament (*t*)
 seems

(*r*) Haec vobis per Marcionem, Cerdone magistro.

—————
 Namque Valentino Deus est insanus.

—————
 Tantos esse deos Basilidem credere iussit,

Quantos et dies annus habet.

Marcus per numeros argumentatus acute.

l. i. p. 798.

Advenit Romam Cerdo ———

l. 3. p. 803.

Sub quo [*Aniceto*] Marcion hic veniens, nova Pon-
 tica pestis. *ibid.*

(*s*) Ifaias, locuples vates, ———

—————
 Quem populus sectum ligno, sine labe repertum,

Immeritum, demens crudeli morte peremit.

Sanctus Hieremias, quem gentibus esse prophetam

Æterna virtus iussit ———

—————
 Nulla morte virum constat, neque caede peremptum.

l. 3. p. 802.

(*t*) Osea, Amos, et Michaeas, Joel, Abdias, Jonas,
 Atque Naum, Abacuc, Sophonias, Aggaeusque,
 Zacharias vim passus, et angelus ipse Malachim, &c.

ib. et p. 803. in.

seems to have been much the same with that of the *Jews* and *Protestants*.

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6.) He often speaks (*u*) of the Old and New Testament, and of their entire agreement together : And that the Law and the Prophets and the Apostles of Christ say one and the same thing.

7.) He distinctly mentions the four (*x*) Evangelists, *Matthew*, *Mark*, *Luke* and *John*.

8.) He speaks of the Sages, that (*y*) came to *Jerusalem* after our Saviour's birth ; and of the star that conducted them, as recorded in *Matth. ii*. And he seems to have thought, that they were Priests.

9.) He

(*u*) Adversum sese duo Testamenta sonare,
Contra Prophetarum Domini committere verba.

l. 2. in. p. 799.

Sic igitur Lex, et miri cecinere Prophetæ

Sic et Apostolicæ voces testantur ubique.

Nec quidquam veteris non est novo denique junctum.

l. 4. p. 804. a. f.

(*x*) Cujus facta, simul dicta conjuncta, fideles
Illi, Matthæus, Marcus, Lucasque, Joannes,
Conscripsere, mera, non exera verba locuti,
Spiritu sancta Dei, tanto præfente magistro.

l. 2. p. 799. b.

(*y*) Templâ sacerdotes linquunt, stellæ quoque ductu
Mirantur Dominum, tantum se cernere partum.

l. 1. p. 797. a.

A. D.
290. 9. He (z) speaks of *John* the Baptist, our Lord's fore-runner, and calls him Apostle.

10.) He (a) enumerates many of our Lord's miracles. I omit other references to the Gospels, for the sake of brevity.

11.) This author in his Poem expressly, and by name, quotes several of St. Paul's Epistles, and plainly refers to divers others.

12.) He also often (b) refers to the Epistle to the *Hebrews*. And, probably, esteemed it an Epistle of St. Paul.

13.) He

(z) Quem visum Joannes baptismi primus apertor,
Et vatum socius, necnon et Apostolus ingens, &c.

l. 2. p. 800. a. in

(a) In vinum vertuntur aquae, memorabile visu.
Lumina redduntur caecis, jussuque trementes
Daemones expulsi clamant, Christumque fatentur
Omnia sanantur verbo jam tabida membra.
Jam graditur claudus, surdus spem protinus audit.
Dat dextram mancus, loquitur magnalia mutus.
Fit mare tranquillum jussu, ventique quiescunt.

l. 1. p. 797. b

(b) Sanguine nam vituli populum, simul omnia vasa,
Atque sacerdotes, et scripta volumina Legis
Sparsit aqua mixto.——

l. 1. p. 804. a. Conf. Hebr. ix. 19.

Hoc Dominus noster, qui nos sua morte redemit,
Extra castra, volens, populi vim passus iniqui.

ib. Conf. Hebr. xiii. 12. et passim

13.) He likewise (*c*) frequently quotes the book of the Revelation, and calls it *John's*, and *John's* the Disciple, or Apostle of Christ. *A. D.*
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14.) I need not take any thing more from this unknown author of the five books against *Marcion*. From what has been transcribed, it may be reckoned undoubted, that he received all the books of the New Testament, generally received by Christians, and esteemed by them of authority. Nor does there appear any sign of his receiving any other Christian writings in that manner.

IV. We return to *Victorin* himself. To whom I intend now to produce some more testimonies, chiefly taken from *Jerome*. My readers will not be displeased to see them, as they will help them to some knowledge of this good man's character : which otherwise we could never be acquainted with, since the loss of the greatest part of his works.

*Testimonies
to him.*

We

(*c*) Foederis hinc etiam novi inenarrabilis auctor
Discipulus Joannes animas pro nomine passas,
Testatur tali sese vidisse sub ara.
Clamantes Dei vindictam pro coede potentis.

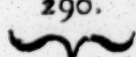
l. 4. p. 804. b. Conf. Apoc. cap. vi. 9.

Sic quoque Joannes, sic pandit Spiritus illi,
Tot numero folio senioribus insuper albis.

ib. p. 805. a. Conf. Apoc. cap. iv. 4.

A. D.

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We saw in the passage transcribed from *Jerome's Catalogue* at the begining of this chapter, he sayd, that *Victorin understood Greek better than Latin: and that his works, though valuable for the sense, were mean as to the stile.* In another place he says, " that (f) *Victorin*, who was crowned with a glorious martyrdom, was not able to express his thoughts." In that place *Jerome* passeth his judgement upon several other *Latin* writers of the church: such as *Tertullian*, *Cyprian*, *Lactantius*, *Arnobé*, and *Hilarie*. In his letter to *Magnus* he says, " that (g) " though the writings of the Martyr *Victorin* are not learned, they shew a good will " to learning." In another (h) place he calls *Victorin* a Martyr of blessed memorie, who could say with the Apostle: *Though I be rude in speech, yet not in knowledge*, 2 Cor. xi. 6.

He

(f) Inclyto Victorinus martyrio coronatus, quod intelligit, eloqui non potest. *Ad Paulin. Ep. 49. al. 13. T. 4. P. 2. f. 567. m.*

(g) Victorino martyri in libris suis licet desit eruditio, tamen non deest eruditionis voluntas. *Ep. 83. al. 84. ib. p. 656. f.*

(h) Ceterum apud Latinos grande silentium est, præter sanctæ memoriæ martyrem Victorinum, qui cum Apostolo dicere poterat: *Et si imperitus sermone, non tamen scientia*. *In Is. Pr. p. 3. f.*

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41. al. 65.

(l) Si a
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Victorinum
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consecratur.

He also informs us, that (i) *Victorin*, as well as many others, made great use of *Origen's* Commentaries upon the Scriptures. He speaks of (k) this again, at the same time giving *Victorin* the character of a man of renowned integrity. Once more, *Victorin* (l) is mentioned with divers others, who are represented as very eminent persons, or pillars of the church: Where the Martyr *Victorin* is again distinguished for his uncommon simplicity.

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V. I shall make another short article of *His Opinions*,
this writer's opinions.

1. He was a Millenarian, as *Jerome* says
P in

(i) Taceo de Victorino Pictabionensi, et ceteris, qui Origenem in explanatione dumtaxat scripturarum sequuti sunt, et expresserant. *Ad Vigilant. Ep.* 36. al. 75. p. 276. sub. fr.

(k) Nec disertiores sumus Hilario, nec fideliores Victorino, qui ejus [Origenis] tractatus, non ut interpretes, sed ut auctores proprii operis translulerunt. *Ad Pamm. et Ocean. Ep.* 41. al. 65. p. 346. in.

(l) Si auctoritatem suo operi praestruerat, — habuit in promptu Hilarium Confessorem, — habuit Ambrosium, cujus pene omnes libri hujus sermonibus pleni sunt: et Martyrem Victorinum, qui simplicitatem suam in eo probat, dum nulli molitur insidias. De his omnibus tacet, et quasi columnis ecclesiae praetermissis, me solum pulicem et nihili hominem consecatur. *Adv. Ruf. l. 1. p. 351.*

A. D. in his (*m*) chapter concerning *Papias*, and in
 290. (*n*) his *Commentarie* upon *Ezekiel*.

2. It was formerly observed, that (*o*) the author of the *Commentarie* upon the *Revelation* supposed, that *Nero* should be raised up from the dead, to be Antichrist. Since therefore, this expected Antichrist would (*p*) be the *Messiah* and King of the Jews, we may conclude, that this writer did not suppose the famous Antichrist would be an erroneous, or heretical, and imperious, domineering Christian; but a man of another religion,

(*m*) Hic dicitur mille annorum Judaicam edidisse *ἑρμηνείαν*, quam sequuti sunt Irenaeus, — et ceteri qui post resurrectionem aiunt in carne cum sanctis Dominum regnaturum. Tertullianus quoque in libro de spe fidelium, et Victorinus Petabionensis, et Lactantius, hac opinione ducuntur, *De V. I. cap. 18.*

(*n*) Quod et multi nostrorum, et praecipue Tertulliani liber, qui inscribitur de spe fidelium, et Lactantii institutionum volumen septimum pollicetur, et Victorini Petabionensis episcopi crebrae expositiones. *Hier. in Ezech. cap. 36. T. 3. p. 952. in.*

(*o*) See p. 198.

(*p*) Et bestia quam vidisti, inquit, de septem est: quoniam ante istos reges Nero regnavit, — Hunc ergo suscitatum Deus mittet regem dignum dignis, et Christum qualem meruerunt Judaei. Et quoniam aliud nomen allaturus est, aliam etiam vitam instituturus, ut sic eum tamquam Christum excipiant Judaei. Denique et sanctos non ad idola colenda revocaturus est, sed ad circumcisionem colendam. *Victorin. ap. B. P. P. T. 3. p. 420. D.*

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ligion, particularly the Jewish religion. Consequently, since the author likewise (*q*) understood the *man of sin*, and *son of perdition*, in 2 Theff. ii. 3. to be the same as Antichrist; he must have supposed the Apostle there to speak of a man, who is a Jew by religion, at least.

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Mr. *La Roche* published in his New Memoirs of Literature (*r*) a curious Dissertation upon Antichrist: where the author argues, that the Jewish People were Antichrist, and largely explains 2 Theff. ii. 1.—12. And there are in St. *Cyril of Alexandria* (*s*) many passages, favoring that supposition.

I shall here insert in the (*t*) margin, for the sake of inquisitive readers, passages of

P 2

some

(*q*) Et Paulus contra Antichristum ad Thessalonicenses ait: Quem Dominus interficiet spiritu oris sui. *Id. ib. p.* 415. C.

(*r*) *Vol. iv. p. 176, — 200.*

(*s*) *Vid. Cyril. A. Comm. in Zach. T. 3. p. 769. C. D. p. 770. C. D. p. 773. D. Comm. in Joann. T. 4. p. 262. A. B. Vid. et T. 5. p. 370. E. Et Conf. Dodw. Diff. i. in Iren. n. xiii.*

(*t*) Unde illum quidam deliri credunt esse translatum ac vivum reservatum, Sibylla dicente, Matricidam profugum a finibus esse venturum, ut, quia primus persecutus est, novissimus persequatur, et Antichristi praecedat adventum. *Lactant. vel Caecil. de Mort. Persec. cap. 2.* Ceterum ait nobis, — Neronem in Occidentali plaga regibus subactis decem imperaturum. — Ab Antichristo vero Orientale imperium esse capien-

A. D.
290.

some other ancient Christians, beside *Victorin*, who speak of *Nero's* appearing as Antichrist, or his fore-runner. For they express themselves differently. The Author of the Computation of Easter, of (*u*) whom I gave an account formerly, did not suppose, that (*x*) Antichrist would be a Christian.

3. *Helvidius* (*y*) alleged *Victorin*, as favoring his opinion, that *Marie* had children by *Joseph* after the birth of Jesus. But *Jerome* affirms, that *Victorin* did not understand by

capiendum : qui quidem sedem et caput regni Hierosolymam esset habiturus : ab illo urbem et templum esse reparandum. Illius eam persecutionem futuram esse, ut Christum Dominum cogat negari, se potius Christum esse confirmans : omnesque secundum legem circumcidi jubeat. *Sulpic. Sever. Dial. 2. cap. ult. Vid. et ejusd. Sac. Hist. l. 2. c. 28. et 29.* Unde et multi nostrorum putant ob faevitiae et turpitudinis magnitudinem Neronem Antichristum fore. *Hieron. in Dan. xi. 27. Opp. T. 3. p. 1129. Conf. Aug. de Civ. Dei, l. 20. c. 19. et Commodian. Instr. n. 41.*

(*u*) See *Vol. iv. p. 891. &c.*

(*x*) In quibus diebus ille Antichristus magnam faciet vastationem. Et ideo tunc nemo Christianorum poterit Deo sacrificium offerre. *De Pascha Comput. ap. Cypr. in App. p. 68. Ed. Oxon.*

(*y*) Sed quoniam — Tertullianum in testimonium vocat, et Victorini Petabionensis episcopi verba proponit : Et de Tertulliano quidem nihil amplius dico, quam ecclesiae hominem non fuisse. De Victorino autem id assero, quod et de Evangelistis, fratres eum dixisse Domini, non filios Mariae : fratres autem eo sensu, quem superius exposuimus, propinquitate, non natura. *Adv. Helvid. T. 4. p. 141.*

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ib. p. 14

by the Lord's brethren, mentioned in the Gospels, sons of *Marie*, but in general relations or kindred. *A. D.*
290.

VI. We are now to observe *Victorin's* testimony to the Scriptures, chiefly to the books of the New Testament. And the two pieces I shall make use of are the Commentarie upon the *Revelation*, and the Fragment published by *Cave*, between both which there is a remarkable agreement. *His Testi-
monie to
the N. T.*

1. In the Fragment, discoursing on the fourth day's work, he observes, beside other things, that (z) there are four living creatures before the throne of God, four Gospels, four rivers in paradise. St. *John's* Gospel is here quoted in this manner: "The (a) Evangelist *John* thus speaks: *In the begining was the Word, and the Word was with God, and the Word was God.*" *The Gof-
pels.*

2. In the Commentarie upon the *Revelation* he speaks of the Gospels in this manner: *The four
Gospels.*

P 3

" The

(z) Ecce quatuor animalia ante thronum Dei, quatuor evangelia, quatuor flumina in paradiso fluentia. *Victorin. de Fabrica Mundi ap. Cav. H. L. T. i. p. 148. a.*

(a) Joannes evangelista sic dicit: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum, &c. *ib. p. 149. a.*

A. D.
290.

“ The (b) four living creatures [see Rev. iv.
“ 6. 7.] are the four Gospels. *The first*, says
“ he, *was like a lion, the second was like a*
“ *calf, the third like a man, and the fourth*
“ *like a flying eagle.* These living crea-
“ tures have different faces, which have a
“ meaning. For the living creature like a
“ lion denotes *Mark*, in whom the voice of
“ a lion roaring in the wilderness is heard:
“ *A voice*

(b) Quatuor animalia, quatuor sunt evangelia. Primum, inquit, simile leoni, secundum simile vitulo, tertium simile homini, quartum simile aquilae volanti. — Animalia igitur quod differentia vultibus sunt, hanc habet rationem. Simile leoni animal, Evangelium secundum Marcum, in quo vox leonis in eremo rugientis auditur: Vox clamantis in deserto, Parate viam Domini. Hominis autem figura Matthaeus enititur enunciare nobis genus Mariae, unde carnem accepit Christus. Ergo dum enumerat ab Abraham usque ad David, et usque ad Ioseph, tanquam de homine locutus est. Ideo praedicatio ejus hominis effigiem ostendit. Lucas sacerdotium Zachariae offerentis hostiam pro populo, et apparentem sibi angelum dum enarrat, propter sacerdotium, et hostiae conscriptionem, vituli imaginationem tenet. Joannes evangelista aquilae similis, assumptis pennis ad altiora festinans, de Verbo Dei disputat. Marcus evangelista sic incipit: Initium evangelii Jesu Christi, sicut scriptum est in Isaia propheta, Vox clamantis in deserto. Haec est leonis effigies. Matthaeus. Liber generationis Jesu Christi, filii David, filii Abraham. Haec est facies hominis. Lucas autem dicit: Fuit sacerdos nomine Zacharias, de vice Abia, et mulier ei de filiabus Aaron. Haec est imago vituli. Joannes sic incipit. In principio erat Verbum, hoc erat in principio apud Deum. Haec est similitudo aquilae volantis. *Victorin. Comm. in Apoc. ap. Bib. P. P. T. 3. p. 416. F. G. H.*

“ *A voice crying in the wilderness, Prepare*
“ *the way of the Lord. Matthew, who has*
“ the resemblance of a man, shews the fa-
“ milie of *Marie*, from whom Christ took
“ flesh. And while he computes his genea-
“ logie from *Abraham* to *David* and *Joseph*,
“ he speaks of him, as a man. Therefore
“ his preaching is represented by the face of
“ a man. *Luke*, who relates the priesthood
“ of *Zacharias*, offering sacrifice for the
“ people, and the angel that appeared to
“ him, because of the priesthood, and the
“ mention of the sacrifice, has the resem-
“ blance of a calf. The Evangelist *John*,
“ like an eagle with stretched out wings
“ mounting on high, speaks of the Word
“ of God. The Evangelist *Mark* com-
“ mences thus : *The begining of the Gospel*
“ *of Jesus Christ, as it is writen in Isaiah*
“ *the Prophet : The voice of one crying in*
“ *the wilderness.* This is the face of a lion.
“ *Matthew* says : *The book of the generation*
“ *of Jesus Christ, the son of David, the son*
“ *of Abraham.* This is the face of a man.
“ But *Luke* says : *There was a priest, named*
“ *Zacharias, of the course of Abia : And his*
“ *wife was of the daughters of Aaron.* This
“ is the form of a calf. *John* begins thus :

A. D. 290. " *In the begining was the Word, the same*
 " *was in the begining with God.* This is the
 " *similitude of a flying eagle.*"

Thus in this passage we have the four Evangelists, and the beginings of their several Gospels, or at least what is near the beginning of each of them. This passage therefore, if it be really *Victorin's*, as I see no reason to doubt, is very valuable.

John's Gospel.

3. He speaks of the time and of the occasion of St. *John's* writing his Gospel. It was writ after he had been confined in *Patmos*, and to confute and overthrow heresies then sprung up. " By (c) the reed like unto
 " a rod, which was given to him, [see Rev. xi. 1.] that he might measure the temple
 " of God and the altar, and them that
 " worship therein, is signified the power,
 " which when set at liberty he exhibited
 " to the churches. For he afterwards wrote
 " his Gospel. When *Valentin*, and *Cerin-*
 " *thus*, and *Ebion*, and others of the school
 " of

(c) Novissimam arundinem similem virgae, ut metiretur Dei templum, et aram, et adorantes in ea, potestatem dicit, quam dimissus postea exhibuit ecclesiis. Nam et evangelium postea scripsit. Cum essent *Valentinus*, et *Cherinthus*, et *Ebion*, et ceteri scholae Satanae diffusi per orbem, convenerunt ad illum de finitimis provinciis omnes, et compulerunt, ut ipse testimonium conscriberet. *In Apoc. ib. p. 418. G.*

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“ of Satan were spread abroad over the
 “ world, all men [or all the churches] from
 “ the neighboring provinces came to him,
 “ and earnestly entreated him to put down
 “ his testimonie in writing.”

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290.

4. “ And (*d*) we read in the Acts of the
 “ Apostles, how when he was discoursing
 “ with his Apostles, he was taken up into
 “ heaven.” See Acts i. 9.—11. Words of
 the Acts are (*e*) elsewhere quoted, without
 naming the book.

The Acts.

5. In the fragment published by Cave, in
 his observations upon the seventh day, when
 God rested from all his labours, among other
 remarkable instances of that remarkable num-
 ber he mentions this : “ *And (f) seven church-*
es in Paul.” Cave says, Perhaps, it should
 be *in the Apocalypse*. But the author means
 the seven churches, which have Epistles sent
 to them in the collection of St. Paul’s Epis-
 tles. This will be apparent to all from a
 passage

Paul’s
Epistles.

(*d*) Et nos legimus in Actis Apostolorum, quemadmodum
 loquens cum discipulis suis, raptus est in coelos. *ib. p. 419. A.*

(*e*) Sicut Petrus ad Judaeos exclamavit : *Dextera Dei ex-*
altatus acceptum a Patre Spiritum effudit, hunc quem videtis.

[Acts. ii. 33.] *ib. p. 415. D.*

(*f*) Septem candelabria aurea, — septem mulieres apud
 Isaiam, septem ecclesiae apud Paulum. *de Fabr. Mund. ap.*
Cav. H. L. p. 149. a

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passage in the Commentarie upon the *Revelation*: where speaking of the seven churches mentioned in that book, to which likewise *John* sent epistles, he says: "That (g) in
" the whole world are seven churches: And
" that those churches called seven are one
" catholic church, *Paul* has taught. And
" that he might keep to it, he did not ex-
" ceed the number of seven churches. But
" wrote to the *Romans*, to the *Corinthians*,
" to the *Galatians*, to the *Ephesians*, to the
" *Philippians*, to the *Colossians*, to the *Thessa-*
" *lonians*. Afterwards he wrote to particu-
" lar persons, that he might not exceed the
" measure of seven churches. And contract-
" ing his doctrine into a little compasse he
" says to *Timothie*: *That thou mayest know,*
" *how thou oughtest to behave thyself in the*
" *church of the living God.*"

The

(g) In toto orbe septem ecclesias omnes esse, et septem nominatas unam esse catholicam, Paulus docuit primo: Quod ut servaret ipse, et ipsum septem ecclesiarum non excessit numerum. Sed scripsit ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philipenses, ad Colossenses, ad Thessalonicenses. Postea singularibus personis scripsit, ne excederet modum septem ecclesiarum. Et in brevi contrahens praedicationem suam, ad Timotheum ait: Ut scias, qualiter debeas conversari in ecclesia Dei vivi. *In Apoc. p. 415. D. E.*

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The reader cannot but recollect here, what we formerly saw of the like kind in St. (b) *Cyprian*. A. D. 290.

Here we have a very valuable testimonie to St. *Paul's* Epistles, like to that which we saw before to the Gospels. It may be hence justly concluded, that he received thirteen Epistles of the Apostle *Paul*; that is, the second, as well as the first to the *Corinthians*, and to the (i) *Thessalonians*, and all his Epistles to particular persons; the first and second to *Timothie*, the Epistles to *Titus* and *Philemon*.

6. But *Victorin* makes no mention of the Epistle to the *Hebrews*. And in what he says of the rest seems entirely to exclude it from the number of St. *Paul's* Epistles. Nevertheless there are in the Commentarie upon the *Revelation* some passages, which seem to contain allusions to this Epistle. I think, they deserve to be taken notice of.

1.) " For

(b) See Vol. iv. p. 822. 823.

(i) He has more than once quoted the second Epistle to the *Thessalonians*. Et Paulus contra Antichristum ad Thessalonicenses ait: Quem Dominus interficiet spiritu oris sui. [2 Thess. ii. 8.] in *Apoc.* p. 413. C. Et Paulus apostolus contestatur. Ait enim ad Thessalonicenses: Qui nunc tenet teneat, &c. [2 Thess. ii. 7.] *ib.* p. 418. F.

A. D.
290.

1.) " For (*k*) our prayers ascend to heaven. As therefore heaven is denoted by the golden altar, which was the innermost ; (for even the Priests, who had the anointing, entered only once in the year to the golden altar, the Holy Ghost this signifying, that Christ should do this once for all :) in like manner, *and what follows.*" Compare Hebr. ix. 7. 8. 12.

2.) Again : " For (*l*) Moses himself taking moist wool, and the blood of a calf, and water, sprinkled all the people, saying : " This is the blood of the testament, which God has enjoined unto you." See Hebr. ix. 19. 20. and compare Exod. xxiv. 8. 9.

I have translated the former part of this passage nearly according to the *Latin* original. But I suppose, that to be corrupted. Perhaps it should be *scarlet* instead of *moist* or *wet* wool. And some other emendations might be thought of.

3.) Pre-

(*k*) Utique ad coelum ascendunt orationes. Sicut igitur coelum intelligitur ara aurea, quae erat interior ; (nam et sacerdotes semel in anno introibant, qui habebant chrisma, ad aram auream, significante Spiritu Sancto Christum hoc semel facturum ;) sic et, — *Victor. in Ap. ib. p. 418. B.*

(*l*) Nam et ipse tunc legis de populo, accepta lana succida, [forte *coccinea*,] et sanguine vituli, et aqua, asperfit populum universum, dicens : Hic sanguis testamenti ejus, quod mandavit ad vos. *ib. p. 417. E.*

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(*m*) Nu

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ib. p. 417.

(*n*) Et

hum ecclesi

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3.) Presently after the author says: "No *A. D.*
 "(*m*) law is called a testament. Nor is any *290.*
 "thing else called a testament, but what
 "men make who are about to dye. And
 "whatever is within a testament is concealed
 "until the day of death." See Hebr. ix.
 16. 17.

Whether these will be allowed to be allusions to the Epistle to the *Hebrews*: and, if they are, whether they can be sufficient, considering what he sayd before, to afford an argument, that it was of authority with this writer, I cannot say. We proceed.

7. I have not observed in the remains of *James*. this author any quotations of the Epistle of St. *James*.

8. Upon those words (*n*) of Rev. i. 6. *Peter*.
 "And hath made us Kings and Priests: that
 "is, says he, the whole church of the faithful, as the Apostle *Peter* says: [Ye are]
 "a holy nation, a royal priesthood." 1 Pet.
 ii. 9.

9. I do

(*m*) Nulla lex testamentum vocatur. Nec testamentum aliud dicitur, nisi quod faciunt morituri. Et quodcunque intrinsecus testamenti est, signatum est usque ad diem mortis. *ib. p. 417. E. F.*

(*n*) *Et fecit nos regnum et sacerdotes*: id est, omnem fideliū ecclesiam, sicut Petrus apostolus dicit: Gens sancta, regale sacerdotium. *ibid. p. 414. H.*

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290.
The other
Catholic
Epistles.
Revela-
tion.

9. I do not perceive any references to the second Epistle of St. *Peter*, nor to any of the Epistles of St. *John*, nor to that of St. *Jude*.

10. The fragment in *Cave* concludes in this manner : “ These (*o*) are they, who sit
“ before the throne of God, who in the
“ Revelation of *John*, the Apostle and E-
“ vangelist, are called elders.” And in the
Commentarie upon the *Revelation* he several
times ascribes that book to *John*. “ The
“ (*p*) opened book, says he, is the Revela-
“ tion, which *John* saw.” Afterwards (*q*)
he calls him Apostle. And soon after he in-
forms us, when *John* saw, and wrote the
Revelation. “ And (*r*) he sayd unto me :
“ *Thou*

(*o*) — quos in Apocalypsi Joannis apostoli et evange-
listae seniores vocat. *Ap. Cav. H. Lit. T. i. p. 149.*

(*p*) Liber apertus Apocalypsis est, quam Joannes vidit
ubi supra, p. 419. E.

(*q*) Sed quia dicit, se scripturum fuisse Joannes quanta le-
cuta fuissent tonitrua, id est, quaecunque in veteri testamento
erant obscura et praedicata, vetatur scribere, sed relinquere
ea signata, qui erat apostolus, nec oportebat gratiam sequen-
tis gradus in primo collocari. *ib. F.*

(*r*) — Hoc est, quoniam quando hoc vidit Joannes,
erat in insula Pathmos, in metallum damnatus a Domitiano
Caesare. Ibi ergo vidit apocalypsin. Et cum senior jam pu-
taret se per passionem accepturum receptionem, interfecto
Domitiano, omnia judicia ejus soluta sunt, et Joannes de
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(*i*) Cet
Domino p

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“ plainly spoken of by the Lord in the Gos-
 “ pel.” “ For (u) the Lord says : *This gospel*
 “ *shall be preached in all the world, for a*
 “ *witnesse unto the nations, and then shall the*
 “ *end come.*” Matt. xxiv. 14. Presently af-
 terwards : “ As (x) we read in the Gospel :
 “ *Nation shall rise against nation, and king-*
 “ *dom against kingdom.*” ver. 7. “ And (y)
 “ so the Lord says in the Gospel : *Then let*
 “ *them which are in Judea flee to the moun-*
 “ *tains.*” ver. 16. And in like manner often.
 “ And (z) the Jews saying, *Forty and six*
 “ *years has this temple been building,* the E-
 “ vangelist says : *He spake of the temple of*
 “ *his body.*” John ii. 20. 21. Having quoted
 Matth. xiii. 52. *Therefore every scribe in-*
structed to the kingdom of God is like unto an
householder, which bringeth forth out of his
treasure things new and old, he says : “ The
 “ (a) new things are the words of the
 “ Gospel ; the old those of the Law and the
 “ Pro-

(u) Ait enim Dominus : Praedicabitur, &c. *ib. H.*

(x) Ut legimus in Evangelio : Surget enim gens, &c. *ib.*

(y) Sic et Dominus in Evangelio ait : Tunc qui in Judaea
 sunt, &c. *p. 419. H.*

(z) Evangelista inquit : Ille dicebat de templo corporis
 sui. *p. 418. G.*

(a) Nova Evangelica verba : vetera Legis et Prophetarum
ib. p. 415. B.

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p. 417. A

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"Prophets." By the words of the Gospel, or *evangelic Words*, meaning, as it seems, the whole New Testament. After his long account of the four Gospels, and their symbolical representations, before transcribed, he observes: "All (*b*) these, though four, are one, "because they proceed from one mouth." Explaining some words in the Revelation, he says: "They (*c*) confute those who say, "that one spake in the Prophets, and another in the Gospel." Again, "The (*d*) doctrine of the Old Testament is connected with the New." He (*e*) often speaks of the Old and New Testament.

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12. We have seen then in *Victorin* very valuable testimonies to the four Gospels, the Acts of the Apostles, thirteen of St. *Paul's* Epistles, and some expressions, which may be thought allusive to the Epistle to the *Hebrews*, as also a plain quotation of the first Epistle of St. *Peter*, beside his express testimony

Sum of his
Testimonie

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monic

(*b*) Hae praedicationes, quamvis quatuor sunt, una est tamen, quia de uno ore processit. p. 416. A.

(*c*) Arguit qui alium in prophetis, alium in evangelio dicunt esse locutum. p. 416. D.

(*d*) Conjuncta veteris testamenti praedicatio cum novo. p. 417. F.

(*e*) Sic nec praedicatio novi testamenti fidem habet, nisi habeat veteris testamenti praenunciata testimonia. p. 417. G.

A. D.
290.

monie to the author of the book of the Revelation, and his Commentarie upon it. And there might be other books received by him, as of authority, though not expressly mentioned in his few remaining works. Unquestionably he received all those scriptures of the New Testament, which were generally received by Christians in all times, and all over the world. We have also observed him to speak distinctly of a collection of sacred writings, called *the Gospel*, and *the New Testament*. Finally, we should not forget here the evidences we saw at the beginning of this chapter of *Victorin's* writing Commentaries upon several books of the Old Testament, and some of the New; proofs of his application and industrie, and of his unfeigned affection and ardent zeal for the Holy Scriptures, and for the Christian religion: which he recommended not only by the labours of his life, but also by the patience and fortitude of a violent, but willing death for it's sake.



CHAP. LVII.

METHODIUS, *Bishop of Olympus
in Lycia.*

- I. *His Historie.* II. *His Works.* III. *Testimonies to him.* IV. *Select Passages of Methodius.* V. *His Testimonie to the Books of the New Testament: and first, of the four Gospels: VI. of the Acts of the Apostles: VII. of St. Paul's Epistles: VIII. of the Epistle to the Hebrews: IX. of the Catholic Epistles: X. of the Revelation. XI. Forms of quoting, general Divisions, and Respect for the Scriptures. XII. Texts explained. XIII. The Sum of his Testimonie.*

I. " **M**ETHODIUS (a) Bishop of *A. D.*
 " *Olympus in Lycia*, and afterwards *290.*
 " of *Tyre*, a man of a neat and correct stile, *His Historie.*
 " composed a work against *Porphyrie* in se-

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veral

(a) Methodius Olympi Lyciae, et postea Tyri episcopus,
 nitidi compositique sermonis, adversus Porphyrium confecit
 libros,

A. D. 290. "veral books. He also wrote a Banquet of
 " ten virgins, Concerning the Resurrection,
 " against *Origen*, an excellent book, and a-
 " gainst him likewise Of the Pythoneffe, and
 " Of Liberty, [or Free Will,] Commentaries
 " also upon Genesis and the Canticles, and
 " many other works, which are in the hands
 " of every body. He obtained the crown
 " of martyrdom at *Chalcis* in *Greece*, at the
 " end of the last persecution, or, as some
 " say, under *Decius* and *Valerian*."

So writes *Jerome* in his book of Illustrious Men. *Eusebe* makes no mention of *Methodius* in his Ecclesiastical Historie. The reason of it has been supposed by many learned men to be, that *Methodius* had writ against *Origen*, whom *Eusebe* greatly admired. Nay, *Valesius* says moreover, it (*b*) was out of envie

libros, et Symposium decem virginum, de resurrectione opus egregium contra Origenem, et adversus eundem de Pythonissa, et de autexusia: In Genesim quoque, et in Cantica Cantorum commentarios; et multa alia, quae vulgo lectitantur. Et ad extremum novissimae persecutionis, sive, ut alii affirmant, sub Decio et Valeriano, in Chalcide Graeciae, martyrio coronatus est. *De V. I. cap. 83.*

(*b*) Nam cum omnes ecclesiasticos scriptores in hoc opere accurate commemoraverit, Methodium tamen de industria praetermisit, eo quod Origenem, quem ipse praecipue mirabatur,

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envie and hatred of *Methodius*, that *Eusebe* wrote after him against *Porphyrie*. But this last supposition appears to me uncharitable. However, we are informed by *Jerome*, that (c) *Eusebe* in his Apologie for *Origen*, complained of *Methodius* for writing against *Origen*, after he had more than once spoken of his sentiments without any censure, or dislike. And from the accounts we have of the works of *Methodius*, and some remaining extracts out of them, it appears, that not only several of his pieces were writ against *Origen*, but likewise that he sometimes treated that great man not very civilly.

Socrates (d) writes, that *Methodius*, after he had long opposed *Origen*, as if he recanted what he had sayd, commended him

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in

batur, impugnasset. Hinc etiam est, quod contra Porphyrii libros, post eundem Methodium scripsit; quasi aemulatione quadam et odio adversus Methodium incitatus. *Vales. Ann. in Euf. l. 6. c. 33. p. 128. B.*

(c) Eusebius Caesariensis episcopus, cujus supra memini, in sexto libro ἀπολογίας Origenis hoc idem objicit Methodio episcopo et martyri, quod tu in meis laudibus criminaris, et dicit: Quomodo ausus est Methodius nunc contra Origenem scribere, qui haec et haec de Origenis loquutus est dogmatibus? *Hieron. Apol. adv. Ruf. l. i. p. 359. Bened.*

(d) Μεθόδιος μὲν ἐν πολλὰ καταδραμὼν τῷ Ὀριγένης, ὥστεον ὡς ἐκ παλινωδίας θαυμάζει τὸν ἄνδρα ἐν τῷ διαλόγῳ, καὶ ἐπὶ ἑτέρῳ ξενῶνα. *H. E. l. 6. c. 13. p. 320. A.*

A. D.
290. in a dialogue, called *Xeno*. *Tillemont* (e) thinks, *Socrates* is not to be credited herein. And (f) *Baronius* long ago charged that ecclesiastical historian with being guilty of a manifest falshood in this account. For he says, the quite contrarie is the truth, as we learn from *Eusebe* himself: *Methodius* first approved of *Origen*, and afterwards wrote against him. Besides, how should *Socrates* become acquainted with this recantation of *Methodius*, which is unknown to every body else; which *Eusebe*, *Ruffin*, and other defenders of *Origen* say nothing of? Whereas, says *Baronius*, if they had known it, they would have transcribed it in letters of gold, and shewn it every where. On the other hand (g) *Valesius*, (h) *Huet*, and (i) *Pagi* maintain the truth of the relation in *Socrates*. But it seems to me not impossible, that *Socrates* mistook the time of writing that dialogue, which might be writ before *Methodius* had taken a disgust against *Origen*. Or, if indeed it was writ afterwards, as *Socrates*

(e) *Tillem. St. Methode: Mem. Ecc. T. v. P. 3. p. 139*
140.

(f) *Baron. Ann. 402. n. xvii.*

(g) *Vales. ad Socr. l. 6. c. 13.*

(h) *Huet Origenian. l. 2, c. iv. num. ii.*

(i) *Pagi Crit. 402. n. iii.*

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crates supposed; I think it reasonable to conclude, the commendation there given *Origen* was a small matter, of no great moment; and far short of a recantation. *Baronius's* reasoning appears solid: If *Methodius* had recanted what he had writ against *Origen*, it would have been mentioned by his apologists. I suppose the meaning of *Eusebe's* words above cited by *Jerome* to be this: That *Methodius* in his own writings, in several places, had treated of several sentiments, that were disliked in *Origen*: and that *Methodius* in those more early pieces appeared to be much of the same opinion with *Origen*. But afterwards he wrote against him with a good deal of bitterness. Of this conduct *Eusebe* complained. And it has been observed by (k) *Tillemont*, that in the Banquet of the ten Virgins, probably (l) one of the first books published by our author, there are several sentiments very near resembling those called *Origen's*. *Methodius*, says that learned writer, in one place (m) very nearly follows the

Q 4

opinion

(k) as before, p. 138.

(l) ib. p. 136.

(m) — τῇ ἀπὸ τῶν ἑρανῶν εἰς τὰ σώματα καταβάσει καὶ καταπομπῇ τῶν ψυχῶν. *Method. Conv. ap. Combef. Auct. Nov. P. i. p. 74. C.*

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opinion of *Origen* upon the pre-existence of souls, which are at length sent from heaven into bodies. He (n) seems also to say, (as *Origen* was accused,) that in the glorie of heaven men shall be changed into the nature of angels. These things, not to insist now on any other, are found in that Banquet.

Upon the whole, as *Eusebe* was not unacquainted with *Methodius*, and has been careful to mention a great number of ecclesiastical writers in his Historie; his silence about this Bishop may be very probably ascribed to the cause above-mentioned, his displeasure against him, for writing against *Origen*, and treating him roughly. That silence must also be reckoned an argument, that *Methodius* did never retract. For that would have been much for *Origen's* honour. It would have reconciled his admirers to *Methodius*, and they would have spoken of it frequently, and *Eusebe* would not have failed to give him an honorable place in his Ecclesiastical Historie.

There (o) are considerable difficulties about the

(n) ἀλλὰ μετὰ τὴν χιλιονταετηρίδα μεταβληθέντες ἀπὸ τοῦ σχήματος τοῦ ἀνθρώπινου καὶ τῆς φθορᾶς, εἰς ἀγγελικὸν μέγεθος καὶ κάλλος. *ib.* p. 129. A.

(o) *Tillem. as before, p. 132. & sur St. Methode Note i.*

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the place, of which *Methodius* was Bishop. *Jerome* sayd above, that he was at first Bishop of *Olympus*. *Socrates* too says exprefsly, and at length, that he (p) was Bishop of a city in *Lycia*, called *Olympus*. He (q) is now very commonly called Bishop of *Patara*, and at other times of *Tyre*. *Suidas* (r) says, *Methodius* was Bishop of *Olympus* in *Lycia*, or of *Patara*, and afterwards of *Tyre*. In which words there is supposed to be an ambiguity. For they may mean, that *Olympus* was sometimes called *Patara*; or, that it is doubtful, which of those two places he was Bishop of. But, that *Patara* and *Olympus* were two different places, might be shewn. They (s) are exprefsly named by *Strabo*, as two of the six large cities of *Lycia*. And how he should be Bishop of both, is not easie to conceive.

Jerome says, that *Methodius* was afterwards Bishop of *Tyre*: and so likewise *Suidas* from him, or from his *Greek* interpreter *Sophronius*. Which yet is not easie to be accounted for,

nor

(p) — Μεθόδιος, τῆς ἐν λυκίᾳ πόλεως λεγομένης Ὀλύμ-
που ἐπίσκοπος. *Socr. l. 6. c. 13.*

(q) See *Till. as before, note (o).*

(r) Μεθόδιος, Ὀλύμπου λυκίας, ἦτοι πατάρων, καὶ μετὰ
ταῦτα τύρου ἐπίσκοπος. *Suid.*

(s) *Strab. l. 14. p. 665. A.*

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nor very probable; such removals, or translations of Bishops, not being then very common. *Tillemont* (t) thinks, that if *Methodius* was Bishop of *Tyre*, he must have succeeded *Tyrannio*, a worthie pastor of that church, particularly mentioned by (u) *Eusebe*, as one of the illustrious Martyrs of *Diocletian's* persecution, who was drowned in the sea near *Antioch*.

It is however very likely, that *Methodius* was for some time, if not to the end of his life, Bishop of *Olympus* in *Lycia*: since *Socrates* gives him that title, as well as *Jerome*. Besides, in one of his works he (x) informs us of a wonderful thing he had seen upon *Olympus*, a mountain of *Lycia*: which, according to (y) *Strabo*, adjoyned to the city of the same name.

In *Jerome's* days there were two different opinions about the time of this person's death. For some thought, he suffered under *Decius* or *Valerian*. But this opinion is inconsistent with his writing against *Porphyrie*, who did not

(t) as before, p. 133.

(u) *Euf. l. 8. c. 13. p. 307. 308.*

(x) *Vid. Excerpt. ex libr. de Resurr. ap. Comb. p. 301 ap. Phot. Cod. 234. p. 924.*

(y) *ubi supra, p. 666.*

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not publish his books against the *Christians*, till about the year 270. The other is *Jerome's* own opinion, that *Methodius* had the honour of martyrdom at the end of the last, or *Diocletian's* persecution: therefore in the year 311. or 312. as (z) *Tillemont* shews; not in the year 302. or 303. as *Du Pin* (a) says, if his numbers are rightly printed in my edition. *Methodius* is placed by *Cave*, as flourishing about the year 290. against which I have no exceptions to make. For it is not unlikely, that he was ordained Bishop about that time.

But though the abovementioned opinion of *Jerome* concerning the time of the death of *Methodius* may be reckoned very probable, yet what he says about the place of it is not very easie to be (b) received.

In this uncertainty are we about several material things, relating to *Methodius*: Which may be imputed partly to his own modestie, who had sayd little of himself in his works, and partly, and chiefly to the neglect, or the resentment and ill will of *Eusebe*: who, it
is

(z) See *Till.* as before, p. 133. and Note ii.

(a) *Du Pin Bibl. des Aut. Ecc. T. i. p. 195. à Amst.*

(b) *Till.* as above, p. 133, and Note iii.

A. D. 290. is likely, could have left us good memoirs of him, if he had pleased.

Thus much we may relye upon, that he was Bishop, and probably of *Olympus* in *Lycia*, as was before shewn: and that the same Bishop suffered death for the *Christian* religion, probably in the persecution begun under *Diocletian*. And beside what we have already seen from *Jerome* and others, it may be observed here, that he is called Bishop and Martyr by (c) *Photius*, and by (d) *Theodoret*. Hereafter I may add some more passages confirming these particulars.

I shall conclude the brief historie of this person with one observation: It is an obvious thought, and a conjecture likely to arise in the minds of not a few, that since *Methodius* is sayd to have been Bishop of so many places, and there were in *Jerome's* time two very different opinions concerning the time of his death: possibly, there were two of this name, in the third centurie, both Bishops and Martyrs; one somewhat obscure, the other well known, for his writings at left.

II. Of

(c) *Cod. 235. p. 932.*

(d) *Dialog. i. p. 37.*

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II. Of these we have a pretty good account left us. And I must take some notice of them, before I proceed to make extracts. *His Works*

1. The first mentioned by *Jerome* in his Catalogue is the work, or books against *Porphyrie*, which in another place he says (e) amounted to ten thousand lines. *St. Jerome* has spoken of this work more than once in his *Commentarie* (f) upon the book of *Daniel*, and (g) elsewhere. Of this work there is now nothing remaining, except (h) a few fragments, which are but of small consequence. The three chief writers against *Porphyrie* were *Methodius*, *Eusebe*, and *Apollinarius*. And (i) *Philostorge*, as we are informed by *Photius*, gave the preference to *Apollinarius* above the other two.

2. The next piece mentioned by *Jerome*, as above, is the Banquet of ten virgins, or
Of

(e) *Methodius usque ad decem millia procedit versuum. Hieron. Ep. 83. al. 84.*

(f) *In Dan. Pr. et Cap. xii. ψ. ult.*

(g) *Adv. Ruff. l. 2. p. 433. in. T. iω. P. 2. Et Ep. 30. al. 59. p. 236. in. ib.*

(h) *ap. Combefis. p. 442. &c.*

(i) ὅτι, φησὶν, ἀπολινάριος κατὰ πορφυρίαν γράψας ἐπὶ τέλει κρατεῖν τῶν ἡγωνισμένων εὐσεβίῳ κατ' αὐτὸν, ἀλλὰ καὶ τῶν μεθοδίου κατὰ τῆς αὐτῆς ὑποθέσεως σπεδασμάτων. *Philost. H. E. l. 8. c. 14.*

A. D. 290. Of Chastity. Out of this work, which is a dialogue, there are large extracts in (k) *Photius*. And we still have it (l) entire, answerable to the quotations made by the ancients. *Photius* indeed censures this work. He says there are in it *Arian* and other erroneous opinions, and (m) therefore suspects it to have been interpolated. But that suspicion is now judged groundless by most of the learned (n) moderns.

3. The book of the Resurrection, written against *Origen*, is called by *Jerome* an excellent work. This too was a dialogue. There are large extracts out of it in (o) *Photius*. And *Epiphanius* (p) transcribed a good part of it into his work against heresies.

4. Of the next work mentioned by *Jerome*, Of the Pythoneffe, or the cunning woman, whom *Saul* consulted, likewise against *Origen*, nothing now remains.

5. Nor

(k) *Cod.* 237. p. 949. *Esc.*

(l) *ap. Combef. Auct.* p. 64. *Esc.*

(m) — νενοθευμένον ἐστίν· εὐρήσεις γὰρ ἐν αὐτῷ παραβεβλημένας καὶ ἀρειανικὰς δοξολογίας, καὶ ἐτέρων τινῶν κακοδοξῶν μυθολογήματα. *ib.* p. 964. f.

(n) *Du Pin Bibl. T.* i. p. 198. *Till. as before*, p. 133. *Basnag. Ann.* 300. n. ix.

(o) *Cod.* 234. p. 908. *Esc.*

(p) *Epiph. Haer.* 64. a pag. 534. ad 590. et *ap. Combef. Bib. Patr.* p. 283. *Esc.*

5. Nor have we any thing of his Commentaries upon *Genesis*, or *the Canticles*, that is considerable, and that can be relied upon. A. D.
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6. There are large extracts in *Photius* out of the treatise (q) Of Free Will, or, Of the Origin of Evil. *Tillemont* (r) observes, that *Jerome* seems to say, this work also was writ against *Origen*: but this does not appear by what *Combesis* has given us. He adds: It is a dialogue, in which an orthodox person confutes two *Valentinians*. *Fabricius* (s) however says, this treatise was writ against the *Valentinians*, and *Origen*.

7. *Photius* (t) has also extracts out of another work of *Methodius*, entitled, Of the Creatures, not mentioned by *Jerome*. This book was plainly writ against *Origen*, whom (u) he here more than once calls *centaur*; as (x) if he had been some compound creature, partly *Heathen*, partly *Christian*: or, as *Fabricius*

(q) ap. *Phot. Cod.* 236. p. 940. et *Combes. Bib.* p. 347. &c.

(r) *ib.* p. 142.

(s) *Vid. Fabric. Bib. Gr. T. v. p. 256.*

(t) *Cod.* 235.

(u) ὅτι ὁ Ὀριγένης, ὃν κένταυρον καλεῖ, κ. λ. *Cod.* 235. p. 933. ψ. 28. Πάλιν δὴ ἔν, ὃ κένταυρε. *ib.* p. 936. ψ. 52.

(x) Christianam denique fidem Hippocentaurum facite, nec equum perfectum, nec hominem. *Faust. Manich. l. 15. ap. Aug. T. 8. p. 571. F.*

A. D. ^{290.} *bricius* expresseth it, because (y) he mixed things sacred and profane, *Christian* and *Heathen* principles, all together.

8. We now plainly perceive, that there were at least three or four pieces of *Methodius* writ against *Origen*, and that he sometimes treated that great man in an offensive manner. And, if the homilie, or tract to be hereafter mentioned, Concerning *Simeon* and *Anna*, be his, we have another instance of his ill will to *Origen*. This is one of the arguments of *Combesis* for the genuinenesse of that (z) work, that the author opposeth *Origen*. But supposing this not to be writ by *Methodius*, we have nevertheless a good deal of evidence of his aversion to that eminent person. And I think, this must be allowed to make a kind of apologie for *Eusebe*: though I heartily wish, he had not carryed his resentment so far as he seems to have done. He had good reason, we will suppose, to be displeased with *Methodius*, and he might well censure and blame him for treating *Origen* as he did. Nevertheless he should have given

(y) quod nempe sacra profanis atque Christiana Ethnica miscuisset dogmata. *Fabr. ib. p. 256.*

(z) *Vid. Method. Combesis. p. 427. 469. 473. not. 4.*

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given *Methodius* a place among other ancient worthies in his Ecclesiastical Historie.

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9. *Theodoret* (a) has quoted a passage of *Methodius* out of a piece entitled, A Discourse of Martyrs : of which there is nothing else remaining. I shall take notice of that passage hereafter.

10. Nor have we any thing of the dialogue called *Xeno*, which we before observed to be taken notice of by *Socrates*.

11. I think I have now put down the titles of all the works of *Methodius*, expressly mentioned by the ancients. However, it is not improbable, that he wrote more. For *Jerome* says, there were many other, beside those mentioned by him. *Eusebe's* passage above cited from *Jerome* seems to imply, that *Methodius* had writ some good number of books before he became an enemy to *Origen*. And he might afterwards also write some other, which we are not acquainted with.

12. And there are actually several other (b) things now extant which are ascribed to him : such as, a Homilie concerning *Simeon*

R

and

(a) Vid. *Theodoret. Dial. i. p. 37.*

(b) See *Tillem. Mem. Ec. T. v. P. 3. as before, p. 144.*

et Notes 6. & 7. sur. *St. Methode. Vid. etiam Fabric. ut supra, p. 257: 258.*

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and *Anna*, another Homilie upon our Saviour's entrance into *Jerusalem*, and *Revelations*, and a *Chronicle*.

These two last I think are generally rejected, as not genuine.

The second likewise I suppose is defended by very few.

But the first homilie, Concerning *Simeon* and *Anna*, has more patrons. Not only (c) *Combesis*, and some others, but (d) *Fabricius* likewise pleads it's genuinness. On the other hand, *Tillemont* (e) allows, there is no good reason to take it for a work of our *Methodius*. *Oudin* (f) strenuously opposeth it, and thinks it the composition of some other *Methodius*, later than ours by several centuries: As does (g) *Carve*. *Du Pin* (h) says, " that
" it is not cited by the ancients, nor abridged
" by *Photius*. The author speaks so clearly
" of the mysteries of the Trinity, of the
" Incarnation, and the Divinity of the Word,
" who he more than once says is consubstan-
" tial with the Father, of the hymn called
" Trifa-

(c) *Vid. Combef. in Method. p. 469.*

(d) *Fabr. ut supra, p. 257.*

(e) *Tillem. as before, p. 136. & 144. & Note vi.*

(f) *De Script. Ecc. T. i. p. 303. &c.*

(g) *Hist. Lit. T. i. p. 152.*

(h) *Du Pin, as before, p. 200.*

“ Trifagion, of the virginity of *Marie*, even
 “ after her deliverie, and of Original Sin :
 “ that there is room to doubt, whether some-
 “ what has not been added to this homilie.
 “ Beside that the stile is more verbose, and
 “ fuller of epithets than that of *Methodius*.”
 So that learned writer. And in my opinion
 these particulars are sufficient to assure us,
 that either this homilie is not genuine ; (which
 I rather think ;) or else it has been so inter-
 polated, as to be very little worth. Of this,
 and some other things ascribed to *Methodius*,
Grabe (i) honestly says, they are either sup-
 posititious, or interpolated. I shall therefore
 make no use of this piece : or, if I do, I
 shall give notice of it particularly.

III. I shall now put down a few testimo-
 nies to *Methodius*, beside those already ob-
 served in the historie of him, and in the ac-
 count of his works. There is the more need
 of this, because of *Eusebe*'s silence. *Epipha-*
nus, who inserted a large part of the Dia-
 R 2 logue

*Testimonies
to him.*

(i) Ceterum prostat quidem unus insuper et alter Metho-
 dii tractatus, e quibus plura, eaque luculentissima, pro — Ca-
 tholica Trinitatis professione testimonia allegari possent. Sed
 ab iis abstinco, quod tractatus isti aut supposititii, aut inter-
 polati esse videantur. *Grab. Annot. ap. Bull. Def. Fid. Nic.*
Sess. ii. cap. xiii. in fin.

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logue concerning the Resurrection into his work against Heresies, calls (k) *Methodius* a blessed man: and (l) afterwards gives him the character of a learned, or eloquent man, and a zealous defender of truth. *Jerome* has given *Methodius* a place in his (m) letter to *Magnus* among other ancient *Christian* writers of note. And when he cites him in his *Commentarie* upon *Daniel*, he calls him (n) the most eloquent Martyr *Methodius*. *Andrew* of *Cesarea*, about the year 500. in his *Commentarie* upon the book of the *Revelation* often cites this writer, and more than once calls him (o) *the great Methodius*: a title, which he gives likewise to *Justin Martyr*, *Irenaeus*, and some other ancient writers. He also calls *Methodius* (p) a blessed man. Quoting him and *Hippolytus* he calls them (q) saints, or holy men. More Testimonies

to

(k) ὑπὸ τῆ μακαρίτη Μεθόδιου. *Epiph. Haer.* 64. c. xi. p. 534. C.

(l) Μεθόδιος ἀνδρὶ λογίῳ ὄντι, καὶ σφόδρα περὶ τῆς ἀληθείας ἀγωνισαμένῳ. *id. ib.* c. lxiii. p. 591. A.

(m) *Ep.* 83. al. 84.

(n) Et ex parte disertissimus vir Martyr Methodius, in *Dan. cap.* xii. §. ult.

(o) Ὁ δὲ μέγας Μεθόδιος. *Andr. in Apoc.* p. 63. A. *Vid. et.* p. 66. B. 124. B.

(p) *ib.* p. 64. E.

(q) τοῖς δὲ ἁγίοις, Μεθόδιος καὶ Ἰππολύτω, κ. λ. p. 70. E.

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to our author may be seen in (r) *Leo Allatius*, who is a great admirer of *Methodius*, and (s) prefers him to *Origen*. But surely that judgement is owing to partiality and prejudice. *Methodius* had wit and learning, as well as piety. So much ought to be owned. But why he should be equalled, and even preferred to *Origen*, I cannot see. Doubtless *Socrates* would allow the four writers, whom he mentions as enemies of *Origen*, (of whom *Methodius* is the first,) a good share of learning. Nevertheless sensible of their inferiority to that eminent person, and offended at the manner in which they had treated him, he applies to them this observation: "That (t) mean and obscure people, who are unable to shine by their own merit, endeavor to make themselves considerable by detract-

R 3

" ing

(r) *Vid. Leon. Allat. de Method. Scriptis Diatriba. ap. Hippolyt. Ed. Fabric. P. 2. p. 76. &c.*

(s) Fuit ingenium, et doctrina maxima Origenis. Eam si cum Methodiana conferas, habet quod laudari potest, et debeat; tamen vilescere videtur, et dissoluta viribus fluere. Contra, Methodiana est, quae semper vicens, florens, pungens, concitans, auditorem vellicat et rapit. Mortua est Origeniana loquacitas, si cum Methodiana brevitate conferatur. Una Methodii pagina et luminibus oratoriis et sententiis, et pietate, et eruditione firma ac integra centum Origenis paginas exaequat. *Leon. Allat. ib. num. xvi. p. 83.*

(t) *Socrat. H. E. l. 6. c. 13. in.*

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290.

“ ing from others. The first, *says he*, who
“ was seized with this distemper, was *Me-*
“ *thodius*, Bishop of a city in *Lycia*, named
“ *Olympus*.” The other three mentioned
by *Socrates* are *Eustathius*, *Apollinarius*, and
Theophilus of *Alexandria*.

Select
Passages.

IV. Before I proceed to this author's testi-
monie to the books of the New Testament,
I shall transcribe a few select passages. They
will be agreeable to some of my readers.
And may be of use to give some idea of the
state of theologie in those days.

1. In his book Of the creatures, as we
are informed by *Photius*, he sayd, that (u)
the book of *Job* was writ by *Moses*.

2. In his remaining Fragments he twice
(x) quotes the book of Wisdom as *Solomon's*.

3. He says, that (y) God having made the
world appointed angels as governours and pre-
sidents under himself. “ But (z) the devil
“ fell

(u) Ὅτι τὸ ἰαὶ βιβλίον, Μωσέως εἶναι ὁ ἅγιος φησι. *Cod.*
235. p. 937. f. ap. *Combef.* p. 345. A.

(x) — καθάπερ καὶ ἡ σοφία Σολομῶν μαρτυρεῖ. ap.
Eriphan. Haer. 64. n. 19. p. 543. A. *Vid. ib.* n. 36.

(y) ap. *Eriphan. ib.* n. 21. in. et ap. *Phot. Cod.* 234.
p. 908. fin.

(z) Ὁ δὲ ἐνύβρισε, καὶ πονηρὸς περὶ τῶν πεπιστευμένων ἐγένετο.

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544. B.

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“ fell through envie of us, and afterwards
 “ many other angels admitted fleshly desires,
 “ and fell in love with the daughters of
 “ men :” which opinion doubtless is founded
 upon a wrong interpretation of the sixth
 chapter of *Genesis*. *Du Pin* through haste,
 or some other cause, has (a) strangely misre-
 presented this passage of *Methodius* ; suppo-
 sing him to ascribe the fall of the Devil, as
 well as the other angels, to this last tempta-
 tion.

4. *Methodius* (b) had a notion, that the
 divine Word was incarnate in *Adam*. He
 builds this doctrine upon what *St. Paul* writes
 in *Eph. v. 31. 32.* and says : “ That (c)
 “ *Adam* was not only a type and figure, but
 R 4 “ *Christ*,

μετὰ τὴν δόικησιν, φθόνου ἐγκισσέσας καθ’ ἡμῶν ὥσπερ καὶ οἱ
 μετὰ ταῦτα σαρκῶν ἐρασθέντες, κ. λ. *ib. ap. Eriphan. p.*
544. B.

(a) — que le peché a esté causé par l’envie du diable,
 et que le diable même, qui avoit esté créé dans la justice sem-
 blable aux autres anges, est tombé par le peché d’envie, et
 par l’amour déréglé, qu’il a eu pour les filles. *Du Pin Bib.*
T. i. p. 198.

(b) Concerning this matter see *Beausobre, Hist. de Mani-*
chée, &c. Tom. ii. p. 317. 318.

(c) Φέρε γὰρ ἡμεῖς ἐπισκεψάμεθα πᾶς ὀρθοδόξης ἀνήγαγε
 τὸν Ἀδὰμ εἰς τὸν Χριστὸν, ὃ μόνου τύπον αὐτοῦ ἡγούμενοι εἶναι
 καὶ εἰκόνα, ἀλλὰ καὶ αὐτὸ τὸ αὐτὸν Χριστὸν καὶ αὐτὸν γεγονέναι, διὰ
 τὸ τὸν πρὸ εἰώων εἰς αὐτὸν ἐγκατασκῆται λόγον. Ἡμεροζέ
 γὰρ

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“*Christ*, forasmuch as the Word, who was  
“ before all ages, dwelled in him. For it  
“ was fit and reasonable, that the first-be-  
“ gotten of God, and the first and only be-  
“ gotten, even Wisdom, joyning itself to man,  
“ should be incarnate [or, become man,]  
“ in the first-made and first and first-born of  
“ men.” This *Methodius* will have to be  
orthodox, or the right interpretation of St.  
*Paul*. But (d) *Combesis*, in opposition to a  
learned modern, who would justify this pas-  
sage, argues, that it cannot be reconciled to  
sound doctrine. I shall presently transcribe  
from *Methodius* what follows in the same  
place.

5. Some while ago we saw the censure,  
which *Photius* passed upon the writings of  
*Methodius*; that they had in them the *Arian*  
doctrine, and therefore were interpolated, as  
he suspected. But learned moderns, not  
per-

ἡ δὲ τὸ πρῶτόγονον τῆ Θεᾶς καὶ πρῶτον καὶ μονογενὲς, τὴν σοφίαν,  
τῷ πρωτοπλῶσι καὶ πρῶτῳ καὶ πρωτογόνῳ τῶν ἀνθρώπων ἀνθρώπῳ  
κερασθεῖσαν ἐνυθρώπηκεναι. *Method. Cont.* p. 79. A. B. ap.  
*Combes. Auct. Noviss.*

(d) Non videntur haec fane dicta. Possinii explicatio pia  
est, sed violenta. Plane enim distinguit *Methodius* primum  
Adamum et secundum, vultque utrumque ipsum reipsa *Chri-*  
*stum* extitisse, incessante Verbo ac illabente, &c. *Combes.*  
*Annot. ib.* p. 146. B.

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*Metb*  
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(e)  
(f)  
(g)  
(b)  
(i)  
iri dur  
&c. E  
et num  
(k)  
p. 317  
(l)  
censere  
Trinita  
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perceiving any marks of interpolation, have thought themselves obliged to admit, that *Methodius* arianised. Bishop *Bull* (e) indeed, and (f) *Grabe* after him, maintain the orthodoxie of this Bishop and Martyr. *Du Pin* (g) likewise thinks, that *Methodius* may be very well defended from the accusation of erring about the Trinity. But (h) *Tillemont* says, it is very difficult to put a good sense upon some of his expressions concerning the Word, and concerning the procession of the divine persons. *Basnage* (i) and (k) *Beausobre* speak to the like purpose. And (l) *Methodius* is one of those many ancient writers, whom *Huet* supposeth to have thought falsely and absurdly about the Trinity; and yet are not

(e) *Def. Fid. Nic. Sect. 2. cap. 13. num. ix. x. p. 147. &c.*

(f) *Grabe in Annotatis, ib. p. 150.*

(g) *Du Pin, as before, p. 198.*

(h) *Tillem. as above, p. 138.*

(i) *Diffimulari tamen vix potest, multa in Methodio reperti durissima, quaeque Ariana vestigia non obscure exhibeant, &c. Basnag. Ann. 300. n. ix. Vid. quae ibidem sequuntur, et num. vii.*

(k) *Hist. de Manichée, &c. l. vi. ch. iii. n. vii. T. 2. p. 317. Note (7.)*

(l) *Nam ut alios brevitatis causa praetermittam, quot recensere possumus, nulla haereseos suspicione aspersos, et de Trinitate tamen falsa et absurda commentos? Venient in hunc ordinem Justinus Martyr, — Clemens Romanus, — Methodius, — Huet. Origen. l. 2. c. 3. n. vi.*

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not reckoned heretics, but are counted amongst the orthodox writers of the church.

Let me take a passage or two of our author, that the reader may the better judge for himself. In the work Concerning the creatures he says: "There (*m*) are two creative powers, one, who by his pure will without any difficulty creates what he pleaseth out of nothing. This is the Father. The other disposeth into order, and polisheth things already made, in imitation of the former. [Or, according to the model given by the former.] This is the Son, the all-powerful and strong hand of the Father, by which he adorns and finishes the matter first made by him out of nothing."

This passage is censured by (*n*) *Petavius*.

I see,

(*m*) Ὅτι φησὶν ὁ ἅγιος, δύο δὲ δυνάμεις ἐν τοῖς προμολογημένοις ἔραμεν εἶναι ποιητικάς. τὴν ἐξ ἐκ ὄντων γυμνῶν τῷ βελήματι, χωρὶς μελισμῶ, [αἱ. μελλησιμῶ,] ἅμα τῷ θεῷ λῆσαι αὐτεργῶσαν ὁ βέλεται ποιεῖν· τυγχάνει δὲ ὁ πατήρ· θατέραν δὲ κατακοσμεῖσαν καὶ ποιήσασαν κατὰ μίμησιν τῆς προτέρας τὰ ἡδὴ γεγονότα· ἔστι δὲ ὁ υἱός, ἡ παντοδύναμος καὶ κραταῖα χεὶρ τοῦ πατρὸς, ἐν ᾗ μετὰ τὸ ποιεῖν τὴν ὕλην ἐκ ὄντων κατακοσμεῖ. *Method. de creat. ap. Phot. Cod. 235. p. 937. fin. et ap. Combef. p. 344.*

(*n*) *Petav. de Trinit. l. i. c. iv. n. 12. ap. Dogm. Theol. Tom. ii.*

I see, that (o) Bp. Bull endeavors to justify it. But (p) Beausobre says, that this passage favors of Platonism, according to which it was thought improper, that (q) the supreme God should meddle with matter, or make any thing that is perishable. He says moreover, that some of the ancient fathers divided the creation between the Father and the Son. The celebrated Methodius supposed, that the Father's part lay in bringing matter out of nothing, and that of the Son in forming the world after the plan which the Father had shewn him.

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Let us in the next place take the sequel of the passage above transcribed, relating to the first man. "For, says (r) Methodius, "that is Christ, even man filled with pure "and perfect Deity, and God contained in "man. For it was highly becoming, that "the

(o) Def. Fid. Nic. Sect. ii. cap. 13. n. 10.

(p) Beausobre, as before, liv. vi. ch. vi. n. ii. T. 2. p. 360.

(q) — dans lequel on ne permettoit pas au Dieu suprême de mettre la main à l'oeuvre, de toucher à la matière, ni de former rien de périssable. *ibid.*

(r) Τὸτο γὰρ εἶναι τὸν Χριστὸν, ἀνθρώπου ἀκράτῳ θεότητι καὶ τελείᾳ πεπληρωμένον, καὶ θεὸν ἐν ἀνθρώπῳ κεχωρημένον. ἦν γὰρ πρεπωδέσατον, τὸν πρεσβύτατον τῶν αἰώνων καὶ πρῶτον τῶν ἀρχαγγέλων, ἀνθρώποις μέλλοντα συνομιλεῖν, εἰς τὸν πρεσβύτατον καὶ πρῶτον τῶν ἀνθρώπων ἐισοικισθῆναι, τὸν Ἀδάμ. *Constitution. p. 79. B.*



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“ the most ancient of Aeons, and the chief  
 “ of Archangels, since he was to live with  
 “ men, should inhabit the most ancient and  
 “ first of men, that is, *Adam*.”

These last words of our author *Basnage* (s) is much offended with. The *most ancient of Aeons* he thinks more becoming the mouth of a *Valentinian* than a Catholic *Christian*. *Grabe* (t) thought proper to allege the first part of this passage as a proof, that *Methodius* believed *Christ's true Deity*. But then he omitted the later part of the passage, being, I suppose, too much in haste to transcribe it all. Nevertheless, if the later part of the passage should be understood to be explanatorie of the former part of it, (as possibly it may,) then *Grabe's* argument would be of little weight.

I shall transcribe no more passages relating to this matter. But only refer to some places (u) in the margin, to be consulted by those who are curious and have leisure; and particularly

(s) Mirum sane Christi titulum, antiquissimum Aeonum, et sola Valentini schola dignum. *Basn. Ann.* 300. n. vii.

(t) *Grab. Annot. ad Bull. Def. Fid. Nic.* p. 150.

(u) *Vid. Excerpt. ex libr. de Creatis ap. Phot. Cod.* 235. p. 940. *Conviv. Decem Virg. ap. Combef. Auct. Nov.* p. 75. C. p. 80. A. B. p. 81. C. D. p. 82. B. C. 101. D. 113. D.

ticularly to (x) *Beaufobre's* remarks upon the forecited passages of *Methodius*. Nor do I venture to say, what was this writer's real opinion concerning the Trinity. For this appears to me a point not easily decided. And I think it would require a nice and careful disquisition, to determine upon good ground, what was his sentiment upon that head.

6. *Methodius* is likewise called a Millenarian. *Du Pin* having made his extracts out of the *Banquet*, says: "I (y) stay not to observe, that he has taught in this treatise the opinion of the Millenarians." *Tillemont* (z) too says, that *Methodius* here clearly admits the opinion of the Millenarians, and a reign of the saints upon the earth for the space of a thousand years after the resurrection. And (a) it must be owned, that in the *Banquet* he expresseth himself after that manner. But in the *Fragments* of the discourse, *Of the Resurrection*, he affirms, that the earth is not to be annihilated, but changed and renewed. "Since therefore, says (b) he, the

(x) *Hist. de Manich. T. i. p. 118. 119.*

(y) *Du Pin, as before, p. 198.*

(z) *Tillem. as before, p. 138.*

(a) *Conv. p. 129. A. B. And see above, p. 232. note (n).*

(b) — ἰσομένους γὰρ καὶ μετὰ τέτον τὸν αἰῶνα γῆς, ἀναγ-

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“ the earth will exist still, doubtless it will  
 “ have inhabitants, such as never dye any  
 “ more, nor marry, nor bring forth chil-  
 “ dren, but are as the angels, unchangeable  
 “ and uncorruptible, enjoying perpetual fe-  
 “ licity.” This passage is somewhat difficult  
 to be reconciled with that in the Banquet,  
*Petavius* understood (c) our author to speak  
 here of everlasting happiness upon this earth.  
 And afterwards in that discourse or dialogue  
 Concerning the Resurrection, he says : “ So  
 “ (d) far we are to be like unto the angels,  
 “ that as the angels in heaven, so also we  
 “ in paradise shall no more marry or feast,  
 “ but shall be employed in seeing God, and  
 “ in improving ourselves under the govern-  
 “ ment and conduct of *Christ*. For he sayd  
 “ not,

καὶ πᾶσα ἔσεσθαι καὶ οἰκήσοντας, ἡκέτι τεθυνησόμενες, ἢ γα-  
 μήσοντας καὶ γεννησόμενες, ἀλλ' ὡς ἀγγέλους ἀμετασφόρας ἐν  
 ἀφθαρσίᾳ τὰ ἄριστα πράσσοντας. *ap. Epirh. H. 64. n. 32. p.*  
*555. D.*

(c) Hic perspicue post judicium homines terram habitatu-  
 ros asserit : non ut Chiliastæ ad aliquot duntaxat sæcula, sic  
 ut interim suprema illa felicitate, hoc est, aspectu Dei care-  
 rent : verum ut et perpetuo in hac terra degerent, et summa  
 nihilominus illic ac perfecta beatitate fruerentur. *Petav. an-*  
*timad. v. in Epirh. p. 261.*

(d) — ἵν' ὥσπερ οἱ ἄγγελοι ἐν τῷ ἑρανῶ, ἕτως καὶ ἡμεῖς  
 ἐν τῷ παραδείσῳ, μήτε γάμοις ἢ εἰλαπίναις ἔτι χαλάζοιμεν,  
 ἀλλὰ τῷ βλέπειν τὸν Θεόν, καὶ γεωργεῖν τὴν ζωὴν, περὶ ταύτων  
 οὐτ' ἡμῖν τὸ Χριστῷ. *ap. Epirh. Haer. 64. n. 35. p. 558. A.*

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(g) V



“not, *they shall be angels, but as the angels.*” A. D.

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Huet (e) refers to these passages, as a proof, that *Methodius* himself, who proposed to correct *Origen*, did not always express himself justly concerning the resurrection.

7. According to *Methodius*, human souls (f) are corporeal. This he argues from the parable of the rich man and *Lazarus* in *Luke* xvi. forasmuch as in *hell*, the separate state of existence, they are spoken of as having a tongue, a finger, and other members. He (g) is also reckoned among those fathers, who supposed angels to be corporeal.

8. I have one observation to make here upon occasion of the several errors imputed to *Methodius*: This good man, who, not long after *Origen's* death, bore hard upon him, calling him *centaur*, as if he had been a monster, partly *Heathen*, partly *Christian*, is himself lyable to the charge, or suspicion of

(e) Unde ne ipse quidem Origenis castigator Methodius sine cespitatione hoc argumentum tractavit, homines fingens post resurrectionem habitaturos in terra jam instaurata, et per aerem temperatissimum ambientem in melius mutata, et in paradisi deliciis beatum aevum acturos: angelis autem coelestes orbes destinatum esse domicilium. *Huet. Orig. l. 2. c. 2. Qu. ix. n. vi. p. 132.*

(f) αἱ δὲ ψυχὰς ἀπὸ τοῦ δημιουργοῦ καὶ πατρὸς τῶν ὅλων, εἴματα νοερά ὑπάρχουσιν, κ. λ. *ap. Phot. Cod. 234. p. 932.*

(g) *Vid. Huet. Origen. l. 2. c. 2. Qu. v. n. 8. p. 71.*

A. D. 290. of heresie, in these later times of greater orthodoxy.

9. In (b) one place of the Banquet are mentioned these following heretics all together : *Sabellius*, *Artemas*, and the *Ebionites*, *Marcion*, *Valentin*, and the *Helcesaites*. What he says of them may be taken into consideration at some other time.

I shall put down no more passages of this sort from our author, but proceed to what remains.

*His Testi-  
monie to  
the Books  
of the N.T.  
Gospels.*

V. I am now to observe this writer's testimony to the books of the New Testament. *Methodius* says expressly, " There (i) have been four Gospels delivered to us." I need not therefore put down particular quotations of each Gospel. Indeed he has not mentioned the writers by name. However, no one can make any doubt or question, but he meant our Gospels, and ascribed them to the same Evangelists that we and all *Christians* in general have always done.

VI. He

(b) *Conu. p. 113. D.*

(i) — *διὰ τετοῦ καὶ εὐαγγέλια τέσσαρα παραδίδεται, τετράκις εὐαγγελισαμένε τῷ Θεῷ τὴν ἀνθρωπότητα, καὶ παιδαγωγήσαντες τέσσαρσι νόμοις, κ. λ. Conu. Dec. Virg. p. 131. B. Combef. Aug. Nov. P. i.*

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VI. He speaks of the baptism of *Paul* by *Ananias*, and particularly refers to the historie of it (k) in the *Acts*. *Acts.*

VII. It cannot be needful, that I should transcribe particular passages of all the epistles of *St. Paul*, cited by this author. It may suffice to observe, that he has quoted, or alluded to these following epistles of that Apostle; the epistle to the *Romans*, the first and second to the *Corinthians*, the epistles to the *Galatians*, the *Ephesians*, the *Philippians*, the *Colossians*, the first to the *Thessalonians*, and the first to *Timothie*. Words of most of these are cited more than once, either as the *Apostle's*, or as *Paul's*. I have observed no clear references to the (l) second to the *Thessalonians*, the second to *Timothie*, or to *Titus*, or *Philemon*, in those extracts, or treatises, St. Paul's Epistles.

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(k) εὐαγγελιζόμενος καὶ ἀνακαινίζοντος αὐτὸν Ἀνανίας τῷ βαπτίσματι, καθὼς ἐν ταῖς πράξεσιν ἡ ἱστορία περιέχει. ib. p. 83. A.

(l) Though I do not now recollect any clear indisputable references to the second epistle to the *Thessalonians*, in the remaining works of *Methodius*; yet I suppose him to refer to 2 Thess. i. 5. *that ye may be counted worthie of the kingdom of God*, when he says of some ancient worthies, τῆς βασιλείας καταξιωθέντες. *Conu. p. 105. A.*



A. D.  
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which I make use of as unquestionably genuine. Nevertheless it cannot be doubted, but he received all these epistles : as *Origen*, and other *Christians* did about his time.

*Hebreus.*

VIII. He seems to have several passages out of the epistle to the *Hebrews*. He says :  
 “ We (*m*) restrain evil thoughts, lest any  
 “ root of bitternesse springing up should trouble  
 “ us.” See *Hebr. xii. 15*. This is taken from the fragments of the treatise of the Resurrection. In the Banquet he appears to allude to it several times. He says : “ The (*n*)  
 “ law was not so beautiful as the gospel. For  
 “ that was a kind of type and shadow of  
 “ things to come. This is the truth, and  
 “ the grace of life.” And a little before he had sayd : “ For (*o*) the law is the type and  
 “ shadow of the image, that is, of the gos-  
 “ pel :

(*m*) νῦν μὲν ἐνταῦθα τὰς βλάσας αὐτῆς, οἷον τὰς ἐνθυμή-  
 σεις τὰς πονηρὰς, συσέλλομεν, μή τις ῥίζα πικρίας ἀνω φύσσει  
 ἐνοχλήσῃ. *De Resurr. ap. Epirh. Haer. 64. n. 25. p. 548. D.*  
*ap. Combef. p. 286.*

(*n*) — ὁ νόμος· ἀλλ’ ἔχ’ ἕτως ἥν ἀρᾶς ὡς τὸ εὐαγγέ-  
 λιον· ἐκεῖν γὰρ τύπος τις ἦν καὶ σκιά τῶν μελλόντων πραγ-  
 μάτων· τὸτο δὲ ἀλήθεια καὶ ζωῆς χάρις. *Convin. p. 127. A.*  
*ap. Combef. Auct. Nov.*

(*o*) ὁ μὲν γὰρ νόμος τῆς εἰκόνος ἐστὶ τύπος καὶ σκιά, τὸ  
 τέστι τὸ εὐαγγελίον· ἡ δὲ εἰκὼν, τὸ εὐαγγέλιον αὐτῆς τῆς ἀλη-  
 θείας. *Convin. p. 125. C.*

“ pel : but the gospel is the image of the  
 “ truth itself.” This is very agreeable to  
 what is sayd Hebr. x. 1. *For the law having  
 a shadow of good things to come, and not the  
 very image of the things, can never with those  
 sacrifices make the comers thereunto perfect.*  
 He says likewise : “ For (p) after the resur-  
 “ rection the truth shall be clearly mani-  
 “ fested to us, when we shall see face to  
 “ face, and not through a glass darkly, and  
 “ in part, the holy tabernacle, the city in  
 “ the heavens, whose builder and maker is  
 “ God.” Here he joyns together words of  
 1 Cor. xiii. 12. and Hebr. xi. 10. which last  
 place is thus : *For he looked for a city which  
 hath foundations, whose builder and maker is  
 God.* He speaks (q) of *Jesus having passed  
 into the heavens* ; the very same expressions,  
 which we have in Hebr. iv. 14. Having  
 made honorable mention of *Seth, Enos, Enoch,*  
*Methusala, and Noah,* he adds : “ These (r)  
 “ were the first lovers of righteousness, and

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“ the

(p) τὸ γὰρ ἀληθὲς μετ' ἀνάστασιν δηλωθήσεται, ἐπὶ τῷ πρό-  
 σωπῳ κατὰ πρόσωπον, τὴν ἀγίαν σκηνὴν, τὴν πόλιν τὴν ἐν  
 οὐρανοῖς, ἥς τεχνίτης καὶ ἐκδημιουργὸς Θεός, ἀλλ' ἔτι ἀνιγνύ-  
 ταν καὶ ἐκ μέρους ἐποπτεύσομεν. *Conu. p. 96. C.*

(q) — τῷ διεληλυθότι τὰς ἑρᾶς Ἰησοῦ. *Conu. p. 129. A.*

(r) — πρῶτοι δικαιοσύνης γεγενητοὶ ἑρασαὶ, καὶ πρῶτοι  
 πρωτοτόκων τέκνων ἀπογεγραμμένων ἐν ἑραῖς. *Conu. p.*  
*105. A.*

A. D. 290. " the first of the *first born* children which  
 " are *written in heaven*." See Hebr. xii. 23.  
 These allusions, and these expressions borrowed, as it seems, from the epistle to the *Hebrews*, afford a probable argument of his using it, and of his respect for it.

Let us now see, whether *Methodius* has not ascribed this epistle to St. *Paul*. " Since, " *says (s) he*, the law, according to the Apostle, is spiritual, containing images of " good things to come : " The first part of the observation seems to be taken from Rom. vii. 14. where it is sayd, that *the law is spiritual*; and the second from Hebr. x. 1. Indeed, the writer of the epistle to the *Hebrews* there says, that the *law had not the very image of the things* : whereas *Methodius* here speaks of the *law containing images of good things*. But he useth the word *image* loosely. He means no more than what he had expressed in the words before cited from him, that the *law was a type and shadow* of things to come, and as such contained, or obscurely hinted and represented *the images* of them. That he intends not to say any thing more in this place, than in the former, is evident

(s) Ἐν τῷ νόμῳ ἐστὶ, κατὰ τὸν ἀπόστολον, τὰς εἰκόνας ἐμπεριέχων τῶν μελλόντων. *ib. p. 96. A. B.*

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evident from several things that follow here : to which the reader is referred, if he has any doubt. In particular he says presently afterwards, “ that (*t*) the *Jews* had only a “ shadow of the image, at the third remove “ from the truth.”

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Lastly, there is in the Banquet an exhortation to stedfastness in virtue, notwithstanding the greatest opposition from the enemy. “ For (*u*) ye will obtain unspeakable renown, “ if ye shall overcome, and seize the seven “ crowns, for the sake of which the *race* “ and combat is set before us, according to “ the master *Paul*.” There may be in this passage, and in what precedes, a reference to the twelfth, and some other verses of the sixth chapter of the epistle to the *Ephesians*. But the later part of the passage, *the race set before us*, seems to be taken from *Hebr. xii. 1*. And for that it is more particularly, that he alleges *Paul*’s authority.

By these several passages I am induced to think it probable, that *Methodius* received the epistle to the *Hebrews* as *St. Paul*’s.

S 3

I for-

(*t*) Ἀλλὰ Ἰουδαῖοι μὲν τὴν σκιὰν τῆς εἰκόνος, τρίτην ἀπὸ τῆς ἀληθείας, κατηγγέλκασιν· κ. λ. *ib. p. 96. C.*

(*u*) Μυρίου γὰρ ἔχετε κλέος, εἰν ἀφέλῃτε νικήσασθαι τὰς ἐπ’ αὐτῷ σεφάνους ἐπὶ δὲ, δι’ ὧς ὁ ἄγων ἡμῖν πρόκειται καὶ ἡ πόλις, κατὰ τὸν διδάσκαλον Παῦλον. *ib. p. 116. B.*

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I formerly shewed the reasons why I do not esteem the homilie concerning *Simeon* and *Anne* to be genuine. I am therefore far from alleging any thing out of it, as a proof of the sentiments of our *Methodius*. But if that piece had been genuine, I suppose it might afford an undenyable testimonie to this Epistle. For there it is sayd, “ that (x) God “ took on him [or layd hold of] the seed of “ *Abraham*, according to the most divine “ *Paul*, and through him of the whole “ human kind.” See Hebr. ii. 16.

Catholic  
Epistles.

IX. There is very little notice taken of the seven Catholic Epistles in the remaining pieces of this writer.

1 Pet.

1. He speaks of *Christ* as (y) the chief shepherd. Perhaps he borrows that character from 1 Pet. v. 4.

2 Pet.

2. In the place referred to a little while ago *Methodius* says of the *Ebionites*, “ that “ (z) they assert, the prophets spoke of their “ own motion.” Possibly our author has here

(x) — ἀλλὰ σπέρματ' Ἀβραάμ ἐπιλαβόμεν' κατὰ τὸν θεότατον Παῦλον, καὶ δι' αὐτῶ πάντος τῷ ἀνθρωπείῳ σῶματι.  
*De Sim. et A.* p. 427. D. Combefis.

(y) ἀρχιποίμην. *Conu.* p. 70. C.

(z) — ὡς ἐβιονᾶι, ἐξ ἰδίας κινήσεως τὸς προφήτας ἀπαγγέλλειν καὶ λαλῆναι φιλονεικῶντες. *Conu.* p. 113. D.

here an eye to 2 Pet. i. 20. 21. *Knowing this first, that no prophecie of the scripture is (a) of any private interpretation. For the prophecie came not in old time by the will of man: but holy men of God (b) spake as they were moved by the Holy Ghost. He says: "The (c) Jews look for a sensible [or earthly] kingdom, and place their hopes in this strange land, which the [divine] word says shall pass away."* In 2 Pet. iii. 10. it is sayd, *the heavens shall pass away (d) with a great noise.* Perhaps Methodius refers to this text, perhaps to some others. In another place he says, "the (e) whole world shall be consumed [or overflowed] with fire;" though, according to his opinion, it will not then utterly perish, but will be renewed and restored. Possibly Methodius here refers to 2 Pet. iii. 6. 7. where it is sayd: *the world that then was, being (f) overflowed with water, perished. But the heavens and the earth,*

S 4 which

(a) ἰδίας ἐπιλύσεως ἐ γίνεται.

(b) ἀλλ' ὑπὸ πνεύματ' ἁγίῳ φερόμενοι ἐλάλησαν οἱ ἅγιοι θεῷ ἄνθρωποι.

(c) βασιλείαν αἰσθητὴν προσδοκῶντες, καὶ ἐπὶ γῆς ταύτης τῆς ἀλλοτρίας, ἣν παρελεύσεσθαι λόγῳ, τιθέμενοι τὰς ἐλπίδας. *Conu. p. 90. A.*

(d) ἐν ᾗ οἱ ἔρανοι ῥοιζησὶν παρελεύσονται.

(e) ἅπας ὁ κόσμος κατακλυζόμενος πυρὶ. *ap. Eriph. Haer. 64. n. 31. p. 553. D.*

(f) — ὕδατι κατακλυσθήσεται.



*A. D.* which are now, — are kept in store, reserved unto fire against the day of judgement.

*1 John.*

3. He observes, “ that (g) the world lyeth “ in wickedness :” the same thing that is sayd in the same words in 1 John v. 20.

4. I transcribe nothing more here relating to these Epistles. Undoubtedly *Methodius* received the first epistle of *Peter*, and the first epistle of *John*. For they were admitted as genuine, without controversie, by all catholic *Christians*. But what was our author's opinion concerning the epistle of *James*, the second of *Peter*, the second and third of *John*, and the epistle of *Jude*, does not clearly appear from his remaining works.

*Revela-  
tion.*

X. The Revelation is very often quoted by *Methodius*, as the writing of *John*. “ And “ (h) that the Word who became man is “ the chief virgin, [or prince of virgins,] “ as well as the chief shepherd, and chief “ prophet of the church, *John* inspired by “ *Christ* has shewn us in the book of the “ Reve-

(g) τῷ τὸν κόσμον ἐν τῷ πονηρῷ κεῖσθαι. *De Resur. ap. Phot. Cod. 234. p. 921. et ap. Combef. Bibl. p. 322. B.*

(h) Ὅτι δὲ καὶ ἀρχιπάρθενος, ἐν τρόπῳ καὶ ἀρχιεπισκοπῇ καὶ ἀρχιεπισκοπῆς γέγονεν ὁ λόγος ἐνυθρωπήσας, τῆς ἐκκλησίας, καὶ ὁ χριστολόγος ἡμῖν παρέστη ἐν βιβλίῳ τῆς ἀποκαλύψεως Ἰωάννης, λέγων· Καὶ εἶδον, κ. λ. *Conu. p. 70. C. D.*

" Revelation : *And I looked, and lo, a lamb* *A. D.*  
*stood on the mount Sion.*— *These are they* *290.*  
*which are not defiled with women, for they*  
*are virgins : These are they which follow*  
*the lamb whithersoever he goes."* Rev. xiv.  
 1.—4. This passage is in the Banquet. And  
 in the same work : " As (i) also *John* shews,  
 " saying, that the incense in the vials of the  
 " four and twenty elders are the prayers of  
 " saints." See Rev. v. 8. Again, " *John* (k)  
 " relating the revelation says : *And there*  
 " *appeared a great wonder in heaven,*" and  
 what follows : Where *Methodius* quotes Rev.  
 xii. 1.—6. In the same work the (l) Reve-  
 lation is quoted as *scripture*, and a book of  
 authority. In the extracts out of the treatise  
 of the Resurrection, made by *Photius*, he  
 quotes this book as writ (m) by the *blest*  
*John*. In the same extracts are these words :  
 " How (n) then is *Christ* celebrated by the  
 " Prophets and the Apostles as the *first-be-*  
 " *goten*

(i) καθὼς καὶ Ἰωάννης ἐμήνυσεν, κ. λ. *ib.* p. 97. A.

(k) — τὴν ἀποκάλυψιν ὁ Ἰωάννης ἐξηγούμενος λέγει.  
*ib.* p. 109. D.

(l) — γίνεται κατὰ τὴν τῆς γραφῆς, ὅποτε ἡ μὲν ἀπο-  
 κάλυψις ἄρσενα τὴν ἐκκλησίαν διορίζεται γεννᾶν. *ib.* p. 111. C.

(m) ὁ μακάριος Ἰωάννης. *ap. Phot. Cod.* 234. p. 934. *ap.*  
*Combes.* p. 326. B.

(n) πῶς δὴ ἔτι ὁ Χριστὸς πρωτότοκος εἶναι τῶν νεκρῶν ὑπὸ  
 τῶν προφητῶν καὶ τῶν ἀποστόλων ᾄδεται ; *ap. Phot. ib.* p. 925.  
 et *ap. Combes.* p. 328.

A. D. 290. “*goten of the dead?*” This is often sayd of *Christ* in the New Testament, as Acts xxvi. 23. 1 Cor. xv. 20. and twice almost in the very expreffion of *Methodius*, Col. i. 18. and Rev. i. 5. If we could be certain, that *Methodius* referred to this place in the Revelation; then we should be assured, that he supposed the writer of this book to be the apostle *John*. Finally, *Methodius* is mentioned by (o) *Andrew of Cesarea* with *Irenaeus* and others, who had *bore testimonie to the divine inspiration of this book*. I think it is plain, from what has been here collected, that *Methodius* received the Revelation as a book of authority; and very probable, that he esteemed it a writing of *John* the Apostle and Evangelist.

Forms of  
quoting,  
and Re-  
spect for  
the Scrip-  
tures.

XI. His forms of quotation, or general terms made use of in speaking of these books, and marks of respect for them, are such as these: (p) *Scriptures*, (q) *holy*, or *sacred scriptures*, (r) *divine scriptures*. He speaks of (s)

(o) *Vid. Andr. Prolog. in Apoc. p. 3. B. C.*

(p) *Vid. Method. Conv. p. 125. A. et passim.*

(q) τῶν ἁγίων γραφῶν. *ib. p. 66. D.*

(r) αἱ θεῖαι γραφαί. *p. 89. A.*

(s) ἐκ παλαιῶν ὑμῖν κατὰ παράδοξιν διαθήκης ἐγγασ-  
τροφητείου. *ib. p. 130. C.*



the Old Testament, which implies an acknowledgement of another, that is new : both which are indeed quoted very largely by him, and as books of authority. In a passage quoted some while ago he speaks of *Prophets and Apostles*, thereby expressing the two general divisions of the scriptures, before and after the coming of *Christ*. He (t) quotes these books by way of proof of what he says. He (u) affirms, that *there is no contradiction or absurdity in the divine words*. The Gospels are cited by him after this manner : “ The (x) Lord declares in the Gospels.” Again : “ As (y) also our Lord *Jesus Christ* directs and commands in the Gospels : *Let your lights shine, and your loyns be girded about, and be ye yourselves like men that wait for their lord.*” Luke xii. 35.—38. “ For (z) ye are the salt of the earth, sayd the Lord to the Apostles.”

See

(t) ἐδὲ γὰρ ἀμάρτυρες ὁ λόγος γραφῶν. ap. *Eph. p.* 548. D. *Vid. ib. n. xvii. p. 539. C.*

(u) ὅτι μηδεμία ὑπεναντίωσις ἢ ἀτοπία ἐν τοῖς θεοῖς λόγοις. ap. *Apirhan. ib. Haer. 64. p. 555. B.*

(x) καὶ ὁ κύριος — ἐν εὐαγγελίοις παρεγγυᾷ. *Conu. p.* 66. D.

(y) καθ' οὗν τρόπον καὶ ὁ κύριος ἡμῶν ἐν εὐαγγελίοις Ἰησοῦς Χριστός, ὡς νομοθετῶν. *Conu. p. 92. B. C.*

(z) ὑμεῖς γὰρ ἐσε τὸ ἅλας τῆς γῆς, ὁ κύριος ἔφη τοῖς ἀποστόλοις. *ib. p. 67. D.*

A. D. 290. See Matth. v. 13. "Where (a) according  
 " to the true oracles of the Lord, they nei-  
 " ther marry, nor are given in marriage."  
 See Matth. xxii. 30. He quotes St. Paul af-  
 ter this manner: Says (b) *the blessed Paul*:  
 (c) *the most wise Paul*: (d) *Paul, a wise man,*  
*and most spiritual*, or full of the Holy Ghost.  
 He (e) recommends the studie and medita-  
 tion of the scriptures.

Texts ex-  
 plained.

XII. In the remains of *Methodius* there  
 are many interpretations of texts of scrip-  
 ture: but, in my opinion, for the most part,  
 such as do little honour to the author's  
 judgement. I shall put down two or three,  
 which are somewhat remarkable.

1. He understands (f) the words of *Christ*  
 in John v. 39. to be a command to *search*  
 the

(a) ἔνθα ἔτε γαμῶσιν, ἔτε γαμίσκωνται, κατὰ τὰς ἀφ' ἐν-  
 δέως τῶ κυρίου χρησμέες. *ib.* p. 76. C.

(b) — φησὶν ὁ μακάριος Παῦλος. *Copv.* p. 67. D.

(c) καθάπερ καὶ ὁ σοφώτατος Παῦλος δηλοῖ. *ar. Phot.*  
*Cod.* 234. p. 924. f.

(d) ὡς καὶ αὐτὸς πνευματικώτατος καὶ σοφὸς ἀνὴρ, τὸν Παῦ-  
 λον λέγων. *Copv.* p. 77. A.

(e) πρῶτον τὸν ὁράειον τὴν πίσιν κτησάσθω καρπὸν· εἶτα  
 τὰ κάλλυνθρα, τὴν ἀσκησιν καὶ μελέτην τῶν γραφῶν. *ib.* p.  
 127. C.

(f) περὶ δὲ τῶ τὴν ἐπίλυσιν αὐτῶν ἀνέυρασθαι καὶ εἰπῶν,  
 μέζον ἢ καθ' ἡμᾶς· ὁμοίως τολμητέον, πισεύσασαν τῶ κελύ-  
 σαιτι τὰς γραφὰς ἐρευνᾶν. *Copv.* p. 110. A.

the scriptures ; not a declaration, what was then the practise of the Jews. Accordingly he makes use of this text as an argument to search even the most abstruse and difficult parts of scripture, and as an encouragement to explain them so far as we are able.

2. St. Paul writes : *I knew a man in Christ, — such an one caught up into the third heaven. And I knew such a man, — how that he was caught up into paradise.* 2 Cor. xii.

2.—4. *Methodius* (g) is clearly of opinion, that the Apostle here speaks of two remarkable revelations, and two different raptures, one into the third heaven, the other into paradise. And he thinks, that they who carefully attend to the expressions of the Apostle will perceive, that he does not speak of paradise and the third heaven as one and the same place, or suppose paradise to be in the third heaven.

3. *Theodoret* has quoted this passage of *Methodius* out of his discourse Concerning Martyrs.

(g) Ὅτι δύο ἀποκαλύψεις φησὶ γεγονέναι τῷ ἁγίῳ Πάυλῳ· λέγει γὰρ, ἀλλ' ὅδε ὁ ἀπόστολος ὑποτίθεται εἶναι τὸν παράδεισον ἐν τῷ τρίτῳ ὕρανῳ, τοῖς λεπτῶν ἀκροᾶσθαι λόγων ἰπταμένοις — δύο ἀποκαλύψεις μεγάλας ἐωρακέναι μνηύει, δις ἀναλειφθεὶς ἐναργῶς. κ. λ. αρ. Phot. Cod. 234. p. 910. αρ. Combef. Bib. p. 308.



A. D.

296.

Martyrs. " For, says (b) he, martyrdom is  
 " so admirable and desirable, that the Lord  
 " Jesus Christ himself, the Son of God, was  
 " pleased to be a Martyr, not esteeming it  
 " a thing to be earnestly fought, to be like  
 " God, that he might bless man, to whom  
 " he had descended, with this gift also." See  
 Philip. ii. 6. This is the entire passage, as  
 given us by *Theodoret*. Bp. Bull (i) understood  
 the expression of St. Paul here made use of  
 in the sense of our *English* version, thought  
*it not robbery to be equal with God*. And he  
 refers to a place of *Petavius*, where he also  
 is supposed to be of the same opinion. Ne-  
 vertheless it seems to me, that in this passage  
 of *Methodius* the expression can admit of  
 no other meaning than that in the translation  
 I have made, and that it must denote a vo-  
 luntarie humiliation of *Jesus Christ*. There  
 is likewise a passage in the Banquet, where

*Methodius*

(b) "Οὕτω γὰρ θαυμαστὸν καὶ περισπένδασον ἐστὶ τὸ μαρ-  
 τυρίον, ὅτι αὐτὸς ὁ κύριος Ἰησοῦς Χριστός, ὁ υἱὸς τοῦ Θεοῦ, τιμᾶν  
 αὐτὸ ἐμαρτύρησε, ἐχ' ἀρπαγμὸν ἡγησάμενος τὸ εἶναι ἴσα  
 Θεῷ, ἵνα καὶ τέτω τὸν ἀνθρώπου τῷ χαρίσματι, εἰς οὗ κατέβη,  
 εἴη. ap. *Theodoret. Dial. i. Tom. 4. p. 37.*

(i) In libro de Martyribus apud Theodoretum Christum  
 nominat *Dominum et Filium Dei*, qui non rapinam arbitratus  
 est, esse aequalem Deo. Quae, Petavio etiam iudice, non nisi  
 in Deum verum cadere possunt. *Bull. Def. Fid. Nic. Sect. ii.*  
*c. 13. n. 9. Vid. Petav. Praefat. in Tom. 2. c. 4. n. 5.*

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 785 [al. 2  
 234. p. 9

## Ch. lvii. *Bishop in Lycia.*

271

*Methodius* refers to Philip. ii. 6. 7. I put it in the (k) margin. I suppose it does not weaken, but confirm the interpretation I have given of the expression in the sixth verse : which sense, it is certain, appears frequently in the *Christian* writers of the third centurie.

A. D.

290.

4. St. Paul writes : *And the dead in Christ shall rise first. Then we which are alive.* 1 Theff. iv. 16. 17. By the dead (l) *Methodius* understood our bodies. *We which are alive* are our souls, which receive the dead, that is, our bodies out of the earth. Then we, soul and body, are to be caught up together to meet the Lord. This may be allowed to be a difficult text. But I am apt to think, that many will consider this paraphrase as an example of the wrong and injudicious interpretations of our author, which I spoke of formerly. Nor do I intend to add any more.

## XIII. We

(k) Διὸ καὶ ἀναφορὰν εἰς τὸν υἱὸν ἀνέειπε τῇ θεῷ, ἀπὸ τῆς πληρώματός τῆς θεότητος ἐκ τὸν βίον ἐληλυθότος. Κενωθεὶς γὰρ καὶ τὴν μορφὴν τῆς δούλης προσλαβὼν, ἐκ τὴν ἑαυτῆς τελειότητα πάλιν ἀνεπληρώθη. κ. λ. *Convin.* p. 115. A. B.

(l) — τὰς ἐσιν, αὐτὰ ἡμῶν τὰντα τὰ σέματα· ἡμεῖς γὰρ οἱ ζῶντες, αἱ ψυχὰς ἐσμεν, οἱ ἀπολαμβάνοντες ἐγερθέντες [al. ἐγερθέντας] ἐκ τῆς γῆς νεκρῶν· κ. λ. *ap. Phot. Cod.* 234. p. 924. in. et *ap. Combef.* p. 325.

A. D.

290.

*Sum of his  
Testimonie*

XIII. We perceive from the remains of *Methodius*, that he received the four Gospels, the Acts of the Apostles, St. *Paul's* Epistles, and the Epistle to the *Hebrews*, as one of them. We have no plain evidence, how many of the seven Catholic Epistles he received. Undoubtedly he owned the first of St. *Peter* and the first of St. *John*, there never having been any doubt concerning the genuinenesse of these. His opinion about the rest we are not acquainted with. He likewise quotes the Revelation frequently as a book of sacred scripture, writ by *John*: whom, it is likely, he supposed to be *John* the Apostle and Evangelist. We have seen in him clear proofs, that the scriptures of the New Testament, generally received by *Christians*, were well known, much used, and highly esteemed: being books of authority, and appealed to in all points of dispute and controverſie. I have not observed in this *Greek* writer of the third centurie any quotations of *Christian* apocryphal writings. Nor do the works of this author afford any the least ground to suppose, that there were any writings of ancient *Christian* authors, that  
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were esteemed sacred, and of authority, beside those, which are now generally received as such by us ; namely, the writings of Apostles and Evangelists.

A. D.

290.



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CHAP.



## CHAP. LVIII.

LUCIAN, *Presbyter of Antioch*: and  
HESYCHIUS, *Bishop in Egypt*.

- I. *Lucian, his Historie, and Testimonies to him.*
- II. *His Edition of the Scriptures of the Old and New Testament.*
- III. *Hesychius, his Historie, and his Edition of the Old and New Testament.*
- IV. *Lucian's Works.*
- V. *His Sentiment upon the Doctrine of the Trinity.*
- VI. *Concluding Remarks.*

A. D. 290. I. SAYS (a) *Jerome* in his Catalogue of Ecclesiastical Writers: " *Lucian*, a most eloquent man, *Presbyter* of the church of *Antioch*, was so laborious in the studie " of

His Histo-  
rie.

(a) *Lucianus*, vir disertissimus, *Antiochenae ecclesiae Presbyter*, tantum in *Scripturarum studio* laboravit, ut usque nunc quaedam exemplaria *scripturarum Lucianea* nuncupentur. Feruntur ejus de *Fide libelli*, et breves ad nonnullos *epistolae*. Passus est *Nicomediae* ob confessionem Christi sub persecutione *Maximipi*, sepultusque est *Helenopoli Bithyniae*. *Hier. de V. I. cap. 77.*

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312. n.  
(A) I  
those wh

“ of the Scriptures, that to this day some  
 “ copies of the Scriptures are called *Lucian's*.  
 “ There are extant some Discourses [or small  
 “ Treatises] of his concerning the Faith, and  
 “ some short Epistles to several. He suffered  
 “ at *Nicomedia* for confessing the name of  
 “ Christ, in the reign of *Maximin*, and  
 “ was buried at *Helenopolis* in *Bithynia*.”

*Cave* says, that (b) *Lucian* was contemporarie with *Paul* of *Samofata*, and flourished chiefly about the year 290. He suffered Martyrdom in (c) 311. or rather (d) in 312. and on the seventh day of Januarie in that year.

It is now commonly sayd by (e) learned moderns, that (A) *Lucian* was born at *Samofata*.

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mosata.

(b) *Noster hic Paulo Samofateno erat aetate suppar, praecipue vero claruit circa an. 290. Cav. Hist. L. in Luciano.*

(c) *Baron. Ann. 311. n. iii. iv. Fabric. Bib. Gr. T. v. p. 279.*

(d) *Ruin. Act. Mart. p. 504. Pagi Ann. 311. n. x. et xx. Basnag. 312. n. 4. Tillem. S. Lucien. Mem. T. v. P. 3. p. 150. 151. et note v.*

(e) *Lucianus, nobili prosapia ortus, patriam habuit Samofata, urbem Syriae non incelebrem, ejusdem et urbis et nominis cum famoso illo Christianae religionis derisore, qui Trajani tempore vixit. Cav. ubi supr. Conf. Basn. Ann. 312. n. 23. Tillem. ubi supr. p. 146. et passim.*

(A) In the preceding note I have placed *Tillemont* among those who say, *Lucian* was born at *Samofata*. For such are  
 his



*A. D.* *mosata.* But it is sayd, I think, upon the  
 290. credit only of (f) the Acts of *Lucian*, and (g)  
 of *Suidas*, who (h) copyed those Acts, which  
 is no authority at all. *Tillemont* himself says,  
 “ that (i) those Acts are certainly a work  
 “ of *Metaphrastes*, and that they are mixed  
 “ with fables, and have divers faults con-  
 “ trarie to the truth of historie: which,  
 “ says he, may excuse our not paying any  
 “ regard to them, when they differ from  
 “ other authors, and allows us to take little  
 “ notice of them in other points.” *Bollandus*  
 likewise observes upon those Acts, that (k)  
 the *Menologium* makes *Lucian* a native of  
*Antioch*.

It seems to me, that the author of the  
 Acts, who had little regard to truth, and  
 was

his words: Il nâquit à Samofates dans la Syrie appellée Eu-  
 phratisienne. *ubi supr.* p. 146. And yet he was aware, that  
 this is destitute of foundation. As appears from what he  
 says in another place. Il estoit, à ce qu’ on pretend, de  
 mesme pays que Paul de Samofates. *ib.* p. 398. *Not.* 1. *sur*  
*S. Lucien.*

(f) *Vid. Bolland. Act. Sanctior. T. i. p. 359.*

(g) *Vid. Suid. V. Λεξικόν. et Hodus de Bibl. Text. Orig.*  
*l. 4. c. 3. p. 626. et l. 3. P. i. c. 5. p. 303.*

(h) *Vid. Kuster. ad Suid. ib. not. 5.*

(i) *See Mem. Ec. T. v. P. 3. p. 345. 346.*

(k) *Menologium habet ex Antiochia Syriae ortum fuisse*  
*Lucianum. Act. Sanct. ib. p. 359.*

was not much concerned to be rightly informed, confounds upon this occasion *Lucian*, Presbyter of *Antioch*, with *Lucian*, the famous Heathen dialogist, who lived in the second centurie, and was of *Samosata*.

A. D.

290.

This may be thought a trifle, not worth taking notice of. But really it gives one offense, to see learned men deliver for historie what has no good authority, and supply their accounts of this eminent person out of a piece, which is good for nothing. Nor is this particular altogether trifling. For when those learned writers come to consider a difficult question, concerning *Lucian's* opinion about the doctrine of the Trinity; this circumstance, of *Lucian's* being a native of the same city with *Paul*, Bp. of *Antioch*, is almost always (*l*) taken in, as a thing of some moment.

I must add, that it is to the honour of *Theodoric Ruinart*, that he has not inserted

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those

(*l*) Illum autem familiarem fuisse Pauli Samosatani, credibile est. Fuit enim ipse oriundus ex urbe Samosatensi, ut legitur in ejus vita. Et cum Paulus ex ea urbe ad Antiochensem episcopatum evectus est, Lucianus quoque ecclesiae Antiochenae presbyter fuit. *Pagi Ann.* 311. n. xii. *Conf. Vales. Annot. in Thdrst. H. E. l. i. c. 4.* Ex urbe Pauli erat haereticus; a Paulo ad presbyteratum in nobilissima ecclesia Antiochena promotus fuerat: cujus et errorem cum imbibisset, &c. *Basnag. Ann.* 312. n. 13.

A. D.  
290.  
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those Acts in his collection of Genuine and Select Acts of Martyrs. Nor do I observe, that in his account of *Lucian* he has borrowed any one article from them.

Of this person, in his Ecclesiastical History, *Eusebe* writes after this manner, speaking of those who suffered in the persecution begun by *Diocletian*: “ Among the presidents
“ of the churches in great cities, who suffered at that time, the first to be recorded
“ in the monuments of the pious is *Anthimus*, Bishop of *Nicomedia*, a witness of
“ the kingdom of Christ, who was beheaded. And (m) of *Antioch*, *Lucian*, a Presbyter of that church, a man of an unblemished character throughout his whole
“ life. He also suffered at *Nicomedia*, where,
“ in the presence of the Emperour, he first
“ apologised for the heavenly kingdom of
“ Christ in words, and afterwards farther
“ recommended it by deeds.”

Again, in another place, the same ecclesiastical historian having related the death of *Peter* of *Alexandria* by order of *Maximin*,
adds:

(m) Τῶν δ' ἐπ' Ἀντιοχείας μαρτύρων τὸν πάντα βίου ὄρις πρεσβύτερος τῆς αὐτοῦ παροικίας Λευκιανός· ἐν τῇ Νικομηδείᾳ καὶ αὐτὸς, βασιλέως ἐπιπαρόντος, τὴν ἐράνιον τοῦ Χριστοῦ βασιλείαν λόγῳ πρότερον δι' ἀπολογίας, εἶτα δὲ καὶ ἔργοις ἀνακηρύξας. *Eus. H. E. l. 8. c. 13. ii.*

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adds: " And with him suffered many other
 " Bishops of *Egypt* in like manner: as did
 " also (n) *Lucian*, Presbyter of the church
 " of *Antioch*, an excellent man in all re-
 " spects, celebrated for his piety and his
 " knowledge of the Scriptures. He was car-
 " ried from *Antioch* to *Nicomedia*, where
 " the Emperour then was. And having
 " made an apologie before the Governor for
 " the doctrine he professed, he was sent to
 " prison, and there put to death."

At this place *Ruffin*, in his *Latin* transla-
 tion of *Eusebe's Ecclesiastical Historie*, makes
 a little alteration, and also inserts a speech
 of considerable length, sayd to be (o) the
 same Apologie, which *Lucian* made to the
Roman Governor. Whereupon, as (p) *Ruf-*
fin says, " the audience being much moved,
 " and almost persuaded, *Lucian* was com-

T 4

" manded

(n) Λουκιανός τε ἀνὴρ τὰ πάντα ἀρίστος, βίῳ τε ἐγκρατὴς,
 καὶ τοῖς ἱεροῖς μαθήμασι συγκεκροτημένος, τῆς κατ' Ἀιτιολογίαν
 παραιτίας πρεσβύτερος, ἀχθεὶς ἐπὶ τῆς Νικομηδείων πόλεως,
 ὅθι βασιλεὺς διατρίβων ἐτύγχανε, παραχῶν τε
 ἐπὶ τῷ ἀρχόντῳ τὴν ὑπὲρ ἧς πρῶτα διδασκαλίας ἀπολο-
 γίαν, δεσποτικῶς παραδοθεὶς κτείννυται. *ib. l. 9. c. 6.*

(o) Tum ille, data sibi facultate dicendi, hujusmodi ora-
 tionem de fide nostra habuisse dicitur. *Ruffin. H. E. l. 9. c. 6.*

(p) Et cum pene jam his verbis auditoribus suadere coe-
 pisset, arripi jubetur in carcerem, ibique quasi absque tumultu
 populi necari. *ib.*

A. D. 290. “ manded away to prison, there to be put
 “ to death, as if they feared a tumult of
 “ the people.” Of this Apologie I intend to
 take some farther notice by and by.

There is still extant a panegyric (q) oration or homilie of St. *Chrysoſtom*, pronounced on the seventh day of Januarie 387. in honour of this Martyr. But it is ſo oratorical, that though St. *Chrysoſtom* enlargeth upon the ſufferings and fortitude of *Lucian*, and upon the manner of his death ; it is very difficult to ſay, how he would have us to ſuppoſe, that the martyrdom of this Preſbyter, one of his predeceſſors in the church of *Antioch*, was performed : whether (r) by famine, or by torture, or (s) by both ; and whether in priſon, or abroad.

Sozomen having occaſion to ſpeak of *Lucian*, who, he ſays, ſuffered martyrdom at *Nicomedia*, gives him this great character,
 “ that

(q) *T. 2. p. 524—529.*

(r) *Vid. Tillem. ſur S. Lucien, notes vi. et vii.* Il y a bien de difficulté pour le genre de la mort de S. Lucien. *Id. ib. p. 410.*

(s) *Martyrium vero S. Luciani preſbyteri Antiocheni, qui fame et cruciatibus multis, ut ait Chryſoſtomus, Chriſti nomen glorioſe confeſſus eſt, accidit anno 311. vel 312. Monumentum ad Hom. in S. Lucian. p. 523.*

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“ that (t) he was likewise on other accounts
“ very eminent, and in a signal manner skil-
“ ful in the sacred Scriptures.”

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290.

Honorius of *Autun* says, that (u) *Lucian* was first *Presbyter* of *Antioch*, and afterwards *Bishop* of *Nicomedia*. But this is not sayd by *Eusebe*, or *Jerome*. And therefore, probably, it is without foundation. The error may have risen from the place of *Lucian*'s martyrdom, or from the near mention made of *Anthimus* *Bishop* of *Nicomedia* in *Eusebe*'s *Ecclesiastical Historie*. *Eusebe* does not suppose *Lucian* to have been *Bishop* of *Nicomedia*, nor to have had any office in that church. For he reckons *Lucian* among the *Martyrs* of the church of *Antioch*.

Jerome assured us, that *Lucian* was buried at *Helenopolis* in *Bithynia*. But why he was buried there, does not certainly appear from any good authority. In his *Chronicle* at the 21. year of *Constantin*'s reign *Jerome* says :
“ *Constantin* (x) repairing *Drepanum*, a city
“ in

(t) — Λυκιανῶ, τῷ ἐν Νικομηδείᾳ μαρτυρησάντι, ἀνδρὸς τὰ τε ἄλλα εὐδοκίμωντά, καὶ τὰς ἱερὰς γραφὰς ἐκ ἀκροῦ ἠκρι-
σάντι. *Sozom. l. 3. c. 5. p. 503. A.*

(u) *Antiochenae ecclesiae presbyter, postmodum Nicomediae episcopus. Honor. de Scriptor. Ec. c. 78.*

(x) *Drepanum Bithyniae civitatem in honorem martyris Luciani ibi conditi Constantinus instaurans ex vocabulo matris suae Helenopolim nuncupavit. Hier. Chr. l. 2. p. 181.*

A. D. 290. “ in *Bitbunia*, in honour of the martyr *Lucian*, who was there buried, called it *Helinopolis* from his mother.” The same (y) is in the *Paschal Chronicle*, with this addition, that *Constantin* enacted, that all the lands in view of the city should be exempted from tribute : which privilege, the author says, was enjoyed to his time. *Philostorge*, the credulous *Arian* historian, says, that (z) the *Empresse Helena*’s fondness for that city was owing to this only, that the body of *Lucian* was brought thither after his martyrdom by a dolphin.

In a church of this city, which was near *Nicomedia*, *Constantin*, a little before his death, prepared himself for (a) baptism.

Jerome has not only allotted *Lucian* a place in his book of *Illustrious Men*, and mentioned him in his *Chronicle*, as already seen, but has likewise named him in his (b) letter to *Magnus*, among other Christian writers, eminent for polite learning, as well as for know-

(y) *Chron. Pasc.* p. 283.

(z) — ἀσπάσασθαι δὲ τὸ χωρίον κατ’ ἄλλο μὲν ἐδὲν, ἔτι δὲ Λεκιανὸς ὁ μάρτυς ἐκῆσε τύχοι μετὰ τὸν μαρτυρικὸν θάνατον ὑπὸ δελφίνῳ ἐκκομισθεῖς. *Philost.* l. 2. c. 12. p. 474.

(a) *Vid. Euseb. de Vit. Const.* l. 4. c. 61. p. 557.

(b) — nec non presbyterorum Pamphili, Pierii, Malchionis, &c. *Ep.* 83. p. 656.

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T. i. p. 1
p. 425.
(d) I
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knowledge in the Divine Scriptures. And *A. D.*
there are some other passages of his to be ^{290.}
taken notice of.

II. *Jerome* sayd, in the place before cited *His Edition of the Old and New Testament.*
from his Catalogue, that some copies of
Scripture were called *Lucian's*. He elsewhere
(c) speaks of that matter more largely, where
he says, “ that the churches of *Egypt* made
“ use of that edition of the Septuagint,
“ which was put out by *Hesychius*. From
“ *Constantinople* to *Antioch* *Lucian's* edition
“ was used. But the countreys lying in the
“ midst read the version of the Seventy, as
“ published by *Pamphilus* and *Eusebius* from
“ *Origen's* copie”

There is another passage of *Jerome*, con-
cerning *Lucian's* edition of the Seventy, which
(d) I transcribe at the bottom of the page.

And

(c) *Alexandria et Ægyptus in Septuaginta suis Hesychium
laudat auctorem. Constantinopolis usque Antiochiam Luci-
ani martyris exemplaria probat. Mediae inter has provin-
ciae Palaestinos codices legunt, quos ab Origene elaboratos
Eusebius et Pamphilus vulgaverunt. Totusque orbis hac inter
se trifaria varietate compugnat. Hier. Praef. in Paralip. Opp.
T. i. p. 1023. Eadem repetuntur in libr. ii. adv. Ruf. T. 4.
p. 425.*

(d) In quo illud breviter admoneo, ut sciatis aliam esse
editionem, quam *Origenes*, et *Caesariensis Eusebius*, omnes-
que

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And in his preface to the four Gospels he (e) speaks of an edition of the New, as well as of the Old Testament, made by *Lucian* and *Hesychius*. But he does not commend their copies. For, as he says, they were interpolated; that is, there were some things inserted in them without good authority, they being wanting in more ancient copies.

Jerome is now commonly understood to say in the first of these passages, that *Lucian's* edition of the version of the Seventy was generally used by the churches from *Constantinople* to *Antioch*, and *Hesychius's* by the churches in *Egypt*. But (f) *Martianay* denies

que Graeciae tractatores Κοινὴν, id est, Communem appellant, atque Vulgatam, et a plerisque Λεκιανός dicitur; aliam Septuaginta Interpretum, quae in Εξαπλαῖς codicibus reperitur, et a nobis in Latinum sermonem fideliter versa est, et Jerosolymae atque in Orientis ecclesiis decantatur. *Ep. ad Sun. et Fret.* [al. *Ep.* 135.] T. 2. p. 627

(e) Praetermitto codices, quos a Luciano et Hesychio nuncupatos paucorum hominum asserit perversa consuetudo: quibus utique nec in Veteri Testamento post Septuaginta Interpretes emendare quid licuit, nec in Novo profuit emendasse: quum multarum gentium linguis scriptura ante translata doceat falsa esse quae addita sunt. *Praef. in Quat. Evang.*

(f) Hunc locum male intelligunt, qui putant in omnibus Christi ecclesiis ita usurpatas fuisse editiones Graecas LXX. interpretum, ut in Alexandrinorum et Aegyptiorum conventibus publice populo Christiano legerentur sacri codices juxta

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denyes this. He says, that the editions made by *Lucian* and *Hesychius* were used in those countreys by a few only, and those men of mistaken judgement ; and that the edition made from *Origen's* Hexapla generally prevailed every where. And it must be owned, that in the last cited passage *Jerome* not only censures the interpolations of those two critics in the New Testament, but likewise their emendations of the Old. And in the passage, which I have put in the margin, he depreciates *Lucian's* edition of the Seventy, in comparison of *Origen's*, which last he himself followed in his translation of the Old Testament from the *Greek*.

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Humphrey Hody doubted, whether (g) *Lucian*

emendationem Hesychii ; in ecclesiis autem Constantinopolitanis usque ad Antiochiam, juxta Luciani martyris recognitionem. Contrarium docet Hieronymus multis in locis : ac primum in praefatione in quattuor Evangelia ad Damasum expresse testatur, has editiones paucis acceptas esse : *Praetermitto eos codices, &c.* Vides igitur, lector, intra provincias jam dictas a paucis, qui etiam perverse contenderent, fuisse suscepta Hesychii et Luciani exemplaria Scripturarum. Non idem sentiendum de codicibus elaboratis ab Origene. — Illa namque editio celebris adeo fuit apud omnes, ut publice usurparetur in cunctis Christianorum ecclesiis, &c. *Martian. Annot. ad Praef. Hieron. in Paralip. T. i. p. 1023.*

(g) Et dubito quidem ego, utrum Lucianus et Hesychius editionem Origenianam unquam oculis usurpârint, necne : quando-

A. D. *290.* *Lucian* and *Hesychius* had ever seen *Origen's* edition of the version of the Seventy. Nor indeed have we any certain information upon that head, very little being sayd of their editions in the remaining pieces of ancient authors. But as *Origen's* performance was much celebrated, and his *Tetrapla* and *Hexapla* had been formed a good while before *Lucian* and *Hesychius* undertook any thing of that kind ; it may be thought probable, that those learned men were acquainted with *Origen's* Seventy : though perhaps they had not seen that correct edition, which was published by *Pamphilus* and *Eusebius*.

The author of the *Synopsis Scripturae Sacrae*, or of an addition to it, calls (*b*) the seventh and last *Greek* version of the Old Testament *Lucian's*, and says, that his version was made from the *Hebrew*, and was found in the time of *Constantin* the Great at *Nicomedia*, privatly hid in the hands of some Jews : which is in the main agreeable to what (*i*) is sayd in the *Acts* of *Metaphra-*
tes,

quandoquidem eam a Pamphilo primum et Eusebio in lucem fuisse emissam verisimilius videtur. *Hod. de Bibl. Text. Orig.* l. 4. c. 3. p. 628.

(*b*) Ἐξ ὁμοῦ πάλιν καὶ τελευταῖα ἐρμηνεύει ἡ τῆς ἁγίας Λατινῆς — καὶ λ. *Syn. S. S. ap. Athan. T. 2. p. 203.*

(*i*) *Vid. Hod. p. 626. 627.*

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P. 3.

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tes, before censured. But this account is all false and mistaken. The seventh Greek version, as it is called, was in *Origen's Hexapla*, and was of a part only of the Old Testament : whereas *Lucian's* edition contained the whole Old Testament, as has been observed by (k) *Hody*, and (l) *Montfaucon*, men well skilled in this matter. Nor is there any good reason to think, that (m) *Lucian* understood *Hebrew*. And the finding the copie among the Jews at *Nicomedia* appears to be alto-

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(k) Ut errant hi scriptores, cum editionem Luciani appellant translationem ; sic rursus falluntur, cum Septimam dicunt : nescientes nimirum, existisse Septimam quandam in Hexaplis Origenis. *Hod. ib. p. 627.*

(l) Sic ille [auctor Synopseos,] decantatam illam Luciani martyris editionem cum Septima Hexaplari confudit, exque duabus unam fecit. Quod commentum Eusebii atque Hieronymi testimoniis exploditur, quorum prior, Luciano martyri aequalis, in ipso autographo vidit Septimam ab Origene ante annos plus quinquaginta in Hexaplis positam. Ad haec vero auctoris Synopseos narratio respuitur ex ipsis Septimae fragmentis, quae, ut testificantur Eusebius et Hieronymus, in paucis scripturae libris aderat : contra vero Luciani editio totam scripturam complectebatur, nihilque aliud erat quam interpretatio τὰν Ὁ plurimis in locis ab eodem sancto martyre emendata, quae multis post concinnata Hexapla annis prodiebat. Hinc vero corrigendus Waltonus, qui ab auctore Synopseos deceptus, opinatur Septimam eandem esse, quam Luciani martyris editionem. Proleg. ix. num. 20. *Montf. Praelim. in Hex. Orig. cap. 8. §. 2. p. 58. 59.*

(m) See *Tillem. St. Lucien, Not. 2. p. 404. Mem. T. v. P. 3.*

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altogether fabulous, or mistaken. For it is likely, that (n) *Lucian* took care to publish copies of his work without delay. Yea the author of the *Synopsis* himself says, that (o) *Lucian* having finished his exact version delivered it to his Christian brethren. And yet he presently afterwards adds, that after his martyrdom it was (p) found in the hands of some Jews, where it had been lodged for safety : Which, in my opinion, has not the appearance of probability. For the Jews of those times were always enemies to the Christians, and no more to be confided in than Heathens, especially in times of persecution.

The late *Jeremiah Jones* thought, that (q) the editions of the New Testament made by *Lucian* and *Hesychius*, and mentioned by *Jerome*, as above, are (r) the *Apocryphal Gospels of Lucian and Hesychius*, which are censured in the decree of Pope *Gelasius* : and that

(n) See *Tillem. again*, p. 405. who says, it is probable, that *Lucian* published many copies of his edition, and made it common.

(o) καὶ διορθωσάμενος ἐν τοῖς γραφεῶν τόποις ἐξέδωκε τοῖς χριστιανοῖς ἀδελφοῖς. *Synops. ubi supr.* p. 204. A.

(p) — παρὰ Ἰουδαίοις. — *ib.*

(q) See his *Canon of Scripture*, Vol. i. p. 281. 311.

(r) *Evangelia, quae falsavit Lucianus, apocrypha. Evangelia, quae falsavit Hesychius, apocrypha. Gelas. ap. Labb. T. 4. p. 1264.*

that *Gelasius* means not any distinct Gospels, but their interpolated editions of our canonical Gospels. *Hody* (s) and *Mill* (t) speak to the like purpose.

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III. As *Hefychius* has been now named, *Hefychius*. and I see no need to allot him a distinct chapter; I shall here observe, that (u) he is generally supposed to be the same *Hefychius*, whom (x) *Eusebe* mentions with other Bishops in *Egypt*, who obtained the crown of martyrdom in *Diocletian's* persecution. But the time is not exactly known. *Carve* says, that *Hefychius* flourished near the end of the third centurie, about the year 296. and placeth his martyrdom in 311. *Basnage* (y) in 311. or 312. *Tillemont* speaks of him, as suffering with others, whose martyrdom he placeth (z) in 310.

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(s) *Hod. ubi supr. p. 629.*

(t) *Mill. Proleg. n. 728.*

(u) *Vid. Cav. Hist. Lit. Tillem. St. Pierre d'Alexandrie. Art. x. Mem. T. v. P. 3. p. 124. et Fabr. Bib. Gr. T. v. p. 279.*

(x) Φιλέας τε, καὶ Ἡσύχιος, καὶ Παχύμιος, καὶ Θεόδωρος, τῶν ἀμφὶ τὴν Ἀιγυπτίον ἐκκλησιῶν ἐπίσκοποι. *Hist. Ec. l. 8. c. 13. p. 308. C.*

(y) *Basn. Ann. 312. n. 18.*

(z) *See Tillem. as referred to before, note (u).*

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It is observable, that there is no distinct article for *Hesychius* in *Jerome's* Catalogue. Nor is his name among other eminent Christian writers in *Jerome's* letter to *Magnus*.

Hody (a) supposeth *Jerome* to refer to this person's edition of the *Seventy* in another place, beside those formerly taken notice of by me.

But it is not fit, I should stay to enlarge farther on these matters. I therefore refer to *Grabe*, and others, who have published editions of the *Seventy*, or writ *Prolegomena*, or *Dissertations* upon that version, and to *Fabricius*, who (b) has a short article, with many good hints relating to the labours both of *Lucian* and *Hesychius*.

However, it should be here remembred, that *Hesychius* put out an edition of the *New* as well as of the *Old Testament*. The evidences of this we saw just now in (*) *Jerome*.

Works of
Lucian.

IV. There is little, if any thing of *Lucian* remaining.

I. In

(a) Citatur alibi editio *Hesychiana* ab *Hieronimo* sub titulo *Exemplarium Alexandrinorum*. *Hod. ib. p. 628. f. Conf. Hieron. in Is. lviii. 11. p. 433.*

(b) *Vid. Bib. Gr. T. v. p. 278. 279. Conf. eund. ib. T. ii. p. 358. 359.*

(*) See before, p. 284. note (e).

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1. In the Paschal Chronicle, the author having shewn the fierceness of the persecution at *Nicomedia*, adds: "Of (c) this innumerable multitude of Martyrs the Presbyter *Lucian* writing to the *Antiochians* speaks in these words: *The whole choir of Martyrs together salutes you. I take this opportunity to certify you, that Anthimus the Bishop has finished the course of his martyrdom.*"

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If this be genuine, we have here a part of one of those short Epistles, intended by St. *Jerome*. However, it is now the constant opinion of learned men, that *Anthimus*, Bishop of *Nicomedia*, suffered at the beginning of *Diocletian's* persecution, in 303. and that *Lucian* did not dye before the year 311. or 312. If therefore this letter be his, he must have been at *Nicomedia*, and in communion with that church, and the Martyrs there, when *Anthimus* suffered.

2. *Eusebe* assures us, that before *Lucian* suffered, he apologised for the heavenly kingdom in words. And, as before shewn, *Ruffin* has

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inserted

(c) Περὶ τέττε τῶ ἀπέρις πλῆθος τῶν μαρτυρησάντων Λεκιανὸς πρεσβύτερος Ἀντιοχεῦσι γράφειν ἐδήλω· Ἀσπάζεται ὑμᾶς χορὸν ἅπας ὅμῃ μαρτύρων. Συναγγελίζομαι δὲ ὑμᾶς, ὅς Ἀνθιμὸς ὁ πάπας τῶ τῶ μαρτυρίᾳ δρόμῳ ἐτελειώθη. Chr. Pasch. p. 277. C.

A. D. inserted a speech, as delivered by him :
 290. which I see (*d*) *Huet* quotes, as *Lucian's*.
 And (*e*) *Fabricius* thinks it might be taken
 by *Ruffin* from the Acts of his Martyrdom.
 But (*f*) *Tillemont* is of opinion, that it is a
 speech of *Ruffin's* own making.

Whether it be *Lucian's*, or *Ruffin's*, or in
 part only the Apologie of our Martyr, with
 some additions of the historian ; I cannot for-
 bear taking some notice of it here, it repre-
 senting in some measure the just sentiments
 of those ancient Christians, who considered
 their religion as a divine institution of virtue.

“ It is no secret, says he, that the God,
 “ whom we Christians worship, is the one
 “ God, declared to us by Christ, and by the
 “ Holy Ghost inspired in our hearts.”

“ I (*g*) own, that we also once trusted
 “ in gods of our own making.——But Al-
 “ mighty

(*d*) *Huet Dem. Ev. Prop. iii. §. viii. p. 30.*

(*e*) *Apologiam ad Praesidem ante martyrium A. C. 311.*
Nicomediae dictam, cujus meminit Eusebius ix. 6. Rufinus
in Latina sua versione ex Actis, ut videtur, martyrii ejus,——
excerptam exhibet. Fabr. B. G. T. 5. p. 279.

(*f*) *See Tillem. as before, p. 145. 146.*

(*g*) —— Fateor, erravimus etiam nos aliquando, et simu-
 lachra quae finximus, deos coeli ac terrae putabamus aucto-
 res. —— Verum Omnipotens Deus——errores miseratus hu-
 manos Sapientiam suam misit in hunc mundum carne vesti-
 tam,

“ mighty God commiserating the errours of
 “ mankind, sent his Wisdom into this world,
 “ clothed in flesh, to teach us the knowledge
 “ of God, who made the heavens and the
 “ earth, who is eternal and invisable. He
 “ moreover gave us a rule of life, and de-
 “ livered to us the precepts of righteousness.
 “ He taught us to practise sobriety, to re-
 “ joyce in poverty, to be very meek, to be
 “ willing to suffer, to preserve the purity of
 “ our minds, and to be patient at all times.
 “ He likewise foretold the things, which
 “ have since happened to us : that we should

U 3

“ be

tam, quae nos doceret Deum, qui coelum fecit et terram,
 non in manufactis, sed in aeternis atque invisibilibus requiren-
 dum. Vitae enim nobis leges, ac disciplinae praecepta con-
 stituit; servare parsimoniam, paupertate gaudere, mansuetu-
 dinem colere, studere pati, puritatem cordis complecti, pati-
 entiam custodire. Sed et omnia haec quae nunc adversum
 nos geritis, ventura nobis esse praedixit; educendos nos ad
 reges, et ante tribunalia judicum statuendos, ac velut victi-
 mam jugulandos. Inde est denique, quod et ipse qui erat
 immortalis, utpote Verbum et Sapientia Dei, morti se prae-
 buit, quo nobis in corpore positus patientiae praeberet exem-
 plum. Sed nec nos sua morte decepit, quibus post tertium
 diem resurrexit: non ut ista quae nunc falso conscribuntur
 continent Acta Pilati: sed innocens, immaculatus et purus,
 ad hoc solum mortem suscepit, ut eam vinceret resurgendo.
 Quae autem dico, non sunt in obscuro gesta loco, nec testibus
 indigent. Pars pene jam mundi major huic veritati adstipu-
 latur, urbes integrae. *Eus. H. E. Vers. Ruf. l. 9. c. 6.*
p. 202.

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290.

“ be brought before kings and rulers, and
 “ be slaughtered as victims. For which cause
 “ also, though he was immortal, as being
 “ the Word and Wisdom of God, he yield-
 “ ed himself to death, that whilst he was
 “ in the body he might set us an example
 “ of patience. Nor did he deceive us by
 “ dying, but on the third day rose again :—
 “ being innocent, and unspotted, and under-
 “ going death, only that he might overcome
 “ it by rising again. These things are well
 “ attested, and a large part of the world
 “ now acknowledgeth the truth of them.”

3. There is likewise a Creed, or Formu-
 lare of faith, concerning the Trinity, which
 is sometimes called *Lucian's*. *Fabricius* reck-
 oning up our Martyr's works speaks of this
 among the rest. I shall put his words in the
 (b) margin. But I am by no means of opi-
 nion, that this is one of *Lucian's little books*,
 or *Discourses concerning the faith*, mentioned
 by *Jerome* in his Catalogue. I rather think,
 that *Jerome* intends *Lucian's Apologie*, made
 a little before his martyrdom, or some other
 short

(b) Praeterea, brevis fidei formula — exstat apud Athanasium de Synodis — T. i. p. 892. et Socratem ii. 10. quamque Synodi Antiochenae A. C. 341. patres, Luciani esse affirmant apud Sozomenum iii. 5. *Fabr. Bib. Gr. T. v. p. 279.*

short treatises in defense of the Christian religion. *Ruffin*, a contemporarie, useth the same word with *Jerome*, when he introduceth (i) the speech, or Apologie, which *Lucian* made before the President at *Nicomedia*, calling it *A Discourse concerning the Faith*: Which was not a Formularie of the doctrine of the Trinity, but an Apologie for the Christian religion in general.

Bishop *Bull* (k) readily allowed, this Formularie to be *Lucian's*. But let us consider the testimonie of antiquity. *Sozomen* informs us, “ that (l) the *Eusebians* in a synod at “ *Antioch* published a Formularie, which “ they sayd was *Lucian's*, the Martyr.” But *Sozomen* adds, “ he did not know whether “ they spake truth, or whether they en- “ deavored to recommend their own compo- “ sition under the authority of the Martyr:” whereas it seems to me, that if there had been extant any such piece of *Lucian*, *Sozomen* must have known it. Moreover, the Creed, which *Sozomen* is supposed to refer

U 4

to,

(i) Tum ille, data sibi facultate dicendi, hujusmodi orationem de fide nostra habuisse dicitur. *Ruffin. ubi supr.*

(k) *Def. Fid. Nic. cap. 3. Sect. 2. n. 6.*

(l) Ἐλεγον δὲ ταύτην τὴν πίσιν ὑλόγραφον εὐρηκέναι Λεκιανῶ, — πώτερον δὲ ἀληθῶς ταῦτα ἔφασαν, ἢ τὴν ἰδίαν γραφὴν σεμνοποιῶντες τῷ ἀξιώματι τῷ μάρτυρι, λέγειν ἐκ ἔχω. *Sozom. l. 3. c. 5. p. 503. A.*

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to, is at length in (m) *Athanasius*, (n) *Hilarie*, and (o) *Socrates*. But they none of them call it *Lucian's*. Nor do they say, that it was published as his. In one of the five Dialogues concerning the Holy Trinity, the age of which is not certainly known, except that they could not be writ much before the end of the fourth centurie, the *Macedonian* asks the Orthodox, If he believed as the blessed *Lucian* did? To which the Orthodox answers, he believes, as did all the Martyrs and Apostles. The *Macedonian* asks again, Whether he would subscribe *Lucian's* Formularie; or, whether there was in it any thing which he condemned? The Orthodox then tells him, that (p) he dislikes the addition, which his friends had made, and that he could prove it to be an addition of theirs. There does not then appear to be sufficient reason to consider that Formularie as *Lucian's*.

V. This

(m) *De Synod. T. i. p. 735. 736.*

(n) *Hilar. de Synod. p. 1168. 1169. Conf. ib. not. (l). p. 1168. Ed. Bened.*

(o) *Socrat. l. 2. c. x.*

(p) Κατέγνων τῆς προσθήκης, ἣς προσεθήκατε· καὶ ἔχω δεῖξαι, ὅτι προσεθήκατε ἐναντία αὐτῆς. *De S. Trin. Dial. iii. ap. Athan. T. 2. p. 507. B. Ed. Bened.*



V. This brings us at length to a difficult question, which cannot well be omitted, relating to *Lucian's* belief in the Trinity. We have seen divers testimonies, very favorable to him in *Eusebe*, *Chrysostom*, *Jerome*, *Ruffin*, *Sozomen*. His edition of the Seventy was esteemed by many. His memorie was honored by *Constantin*, and others. Nor is there in *Jerome* or *Athanasius* any censure passed upon his faith. Who could have thought, that there should be any reason to doubt, whether *Lucian* was orthodox? And yet it is questioned. For *Arius* concludes his letter (q) to *Eusebe* Bp. of *Nicomedia*, calling him *Collucianist*: the reason of which seems to be what is sayd by *Epiphanius*, that (r) *Lucian* and *Eusebe* had lived together in *Nicomedia*. And *Arius*, I think, must have supposed them of one opinion, and of the same opinion with himself. *Epiphanius* in his *Ancorate* says, that (s) *Lucian* and all the

*Lucianists*

(q) συλλακιανιστᾶ, ἀληθῶς Ἐυσέβιε. ap. *Epiph.* H. 69. p. 732. A.

(r) — ἄμα Λεκιανῶ ἐν Νικομηδείᾳ συμβεβιωκάς. *Epiph.* ib. p. 730. B.

(s) Λεκιανὸς γὰρ, καὶ πάντες Λεκιανισταὶ ἀργῶνται τὸν υἱὸν τοῦ Θεοῦ ψυχὴν ἐληφέναι· σάρκα μὲν μόνον φασὶν ἐχηκέναι. κ. λ. *Epiph. Ancor.* n. 33. T. 2. p. 38. C.

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*Lucianists* denied, that the Son of God took a soul, and taught that he took flesh only. Again, in the same work, he speaks (t) of *Lucianists* and *Arians*, as one sect. And in his *Panarium*, in his article of the old *Lucianists*, he distinguisheth (u) between the ancient *Lucian*, follower of *Marcion*, and *Lucian*, who lived, he says, in the time of *Constantin*, whom the *Arians* call a Martyr, and who was inclined to the *Arian* heresie. According to (x) *Philostorge*, *Eusebe* of *Nicomedia*, and others of the chief of the *Arians*, were disciples of *Lucian*; *Maris* of *Chalcedon*, *Theognis* of *Nicē*, *Leontius* of *Antioch*, *Asterius* the Sophist, and others. Which induced *Du Pin* to say, that all the heads of that party were *Lucian's* disciples. And, not to add any thing more, *Alexander* in his letter to his name-sake of *Constantinople* says,

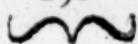
“ that

(t) *ib. n. 35. p. 40. D.*

(u) Λεκιανὸς τις ἀρχαῖος, ἐκ ὃ νῦν ἐν χρόνῳ Κωνσταντίνῳ τῷ γέροντι γεγονώς, ὃν δὴθεν οἱ ἀρειανοὶ ἐν μάρτυσιν ἐπιφύζονται. ἦν γὰρ καὶ αὐτὸς ὁ Λεκιανὸς, φημὶ, προσανέχων τῶν ἀρειανῶν αἵρεσιν. *Epirh. H. 43. n. 1. p. 378.*

(x) Ὅτι τῆς τῶν μάρτυρων πολλὰς μὲν καὶ ἄλλας μαθητὰς ἀναγράφει, οἷς καὶ Εὐσέβιον τὸν Νικομηδείας, καὶ Μάριν τὸν Χαλκέδον, κ. λ. *Philost. l. 2. c. 14. p. 475. A. Vid. ib. c. 12. 13. p. 474. et c. 3. p. 470.*

“ that (y) *Lucian*, succeeding [or following]  
 “ *Paul of Samosata*, remained for a long  
 “ time, during three Bishops, excommuni-  
 “ cated,” or separated from the church.  
 Those three Bishops are supposed to be (x)  
*Domnus*, *Timaeus* and *Cyril*, which last was  
 succeeded by (a) *Tyrannus*.

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Learned men are not agreed in their inter-  
 pretation of those words, some supposing  
 them to mean, that (b) *Lucian*, following  
 the sentiments of *Paul of Samosata* Bishop  
 of *Antioch*, separated himself from the com-  
 munion

(y) “Ον διαδεξάμεν Λεκιανὸς ἀποσυνάγωγῃ ἐμεινε  
 τριῶν ἐπισκόπων πολυετὲς χρόνος. *Alex. ap. Thdrt. H. E.*  
*l. i. c. 4. p. 15. B.*

(x) *Vid. Hieron. Chr. p. 176. 177.*

(a) *Antiochiae decimus nonus constituitur episcopus Ty-  
 rannus. ib. p. 179.*

(b) *Causa itaque schismatis Luciani fuit doctrina Pauli  
 Samosatani, quam defendebat; cujus gratiâ diu separavit se  
 a tribus episcopis Antiochenis, Domno scilicet Timaeo ac  
 Cyrillo, qui sibi invicem succedere. Pagi Ann. 311. n. xi.  
 Ceterum hujus verbi ἀποσυνάγωγῃ ἐμεινε, κ. λ. vim non  
 intellexere interpretes, quos secutus Baronius scribit, Lucia-  
 num a tribus episcopis sibi continue succedentibus, ecclesia  
 ejectum fuisse. Atqui hoc non dicit Alexander, sed tantum  
 ait, Lucianum schisma fecisse in Antiocheni ecclesia, et sub  
 tribus episcopis sibi continue succedentibus Collectas seorsum  
 celebrasse. Id enim significat vox ἀποσυνάγωγῃ. Id. ib.  
 n. 12.*



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munion of the church : others, that (c) he was by three successive Bishops excluded from communion. It is however the general opinion of learned moderns, that *Lucian* did not always continue separated, or excommunicated. They agree in supposing, that (d) those words of *Alexander* afford reason to conclude, that *Lucian* returned, or was restored to the Catholic communion before his death ; and probably, in the begining of the episcopate of *Tyrannus*, who (e) succeeded *Cyril* about the year 297. near the end of the third centurie, or however before *Diocletian's* persecution, which began in Febr. 303.

That passage of *Alexander* would lead us to think, that *Lucian* was in the sentiments, or at least in the interests of *Paul* of *Samofata* ;

(c) Paulo Samofateno succedens *Lucianus* ecclesiastica societate trium episcoporum segregatus pluribus annis permanfit.— Hanc Alexandri esse mentem nobis persuasissimum. — Ἀπὸ συνάγωγῃς ἔμενε, non actum hominis se separantis, sed passivam potius ejectionem significat, &c. *Basnag. Ann.* 312. n. 23. *Conf. Tillem. S. Lucien. Not.* 3. p. 405.

(d) Tandem vero ad unitatem ecclesiae reversus est *Lucianus*, ut ex *Alexandro* colligitur. *Pagi. Ann.* 311. n. xii. Extra dubium igitur est, *Lucianum* in errorem incidisse, ex quo tamen Deo favente tandem emerfisse putamus. *Basn. ubi supra.*

(e) See *Tillem. in St. Lucien*, p. 149. and note iv. *Mem. T. v. P.* 3.

*sata*; and (f) that for some reasons he greatly disliked the act of the Council, which deposed *Paul*. And there are other things, which may be reckoned of some moment. For in the former part of the Creed ascribed to *Lucian*, there are some expressions, which seem over-orthodox: insomuch that Bp. *Bull* (g) could not forbear to say, they are stronger than any used by the Council of *Nice*. And, if so, others may be apt to conclude, they must be *Sabellian*: though in the later part of the same Creed (h) are expressions, favorable to *Arianism*; which may be what the Orthodox Christian, in the Dialogue before referred to, calls an addition, and says, is contrarie to *Lucian's* Creed: meaning, perhaps, the former part (B) of it. More-

over

(f) See Vol. iv. of this work, p. 640. 641.

(g) Imo pene ausim affirmare, absolutam Filii divinitatem aliquatenus in Lucianaeo Symbolo efficacius et significantius exprimi, quam in ipso Nicaeno. Quippe verba illa, *Deum ex Deo, totum ex toto, perfectum ex perfecto*, quae confessionis Lucianaeae sunt, perfectam Filii divinitatem, et aequalem paternae naturam, disertius annuntiant, quam ista Nicaeni Symboli, &c. *Def. Fid. Nic. p. 146.*

(h) τῶν ὀνομάτων ἔχ' ἀπλῶς, ἐδὲ ἀργῶν κειμένων, ἀλλὰ σημαίνοντων ἀκριβῶς τὴν ἰδίαν ἐκάστου τῶν ὀνομαζομένων ὑπόστασιν τε καὶ δόξαν καὶ τάξιν· ὥς εἶναι τῇ μὲν ὑποστάσει τρία, τῇ δὲ συμφωνίᾳ ἓν. *ap. Socr. l. 2. c. x. p. 88. A.*

(B) Though I have argued, as above, I certainly do not take any part of the Creed, ascribed to *Lucian*, to be his.

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over it may be thought by some, that *Lucian*, in the Speech preserved by *Ruffin*, speaks not of the Word, or *Logos*, as a distinct person, but only as the Wisdom of God.

But how shall we reconcile this with the high esteem payd to *Lucian* by the *Arians* of the fourth centurie? For certainly *Paulianism*, or *Sabellianism* and *Arianism* are very different. It would likewise be hard to conceive, how *Eusebe*, who was exceeding averse to the *Sabellian* scheme, should say, that *Lucian* was an excellent man in all respects.

Upon the whole, it is very difficult to reconcile the accounts concerning *Lucian*, or to determine, where his fault lay, if he was guilty of any. As the *Arians* in general, and many *Catholics* of the fourth centurie, shewed a great regard to the name of *Lucian*; some may be apt to infer, there must have been two persons of that name. But that is an opinion, which does not seem to be at all countenanced by antiquity. And we are, I think, obliged to suppose one and the same person to be intended all along.

Conclud-  
ing Re-  
marks.

VI. Whether *Lucian's* opinion concerning the Trinity, particularly concerning the Word, was



was the same with that which is now reckoned orthodox, or not ; which is a point not easily decided ; we have seen other accounts of him, which are unquestioned. And all must be satisfied, that he was a pious, learned and diligent man ; that he believed Jesus to be a divine teacher, and the Christ. *Lucian* made out an edition both of the Old and the New Testament. *Jerome* indeed does not commend this last, *Lucian* having admitted into his copies some readings, and passages, which he did not reckon genuine. As this is the only fault found by *Jerome*, it may be concluded, that the work was unexceptionable in other respects ; or at least, that *Lucian's* canon of the Scriptures of the New Testament was much the same with that of other Christians.

And every serious reader, I presume, has with joy observed this additional testimonie to the truth of the Christian religion : which this Presbyter of *Antioch* asserted and adorned by the virtues and literarie labours of his life, and by a death worthie of praise.



## CHAP. LIX.

PAMPHILUS, *Presbyter of Cesarea.*

- I. *His Historie, and Testimonies to him.*
- II. *An Account of some others who suffered Martyrdom about the same Time with Pamphilus.*
- III. *Of the Librarie erected by Pamphilus at Cesarea.*
- IV. *An Edition of the Seventy by him and Eusebe from Origen's Hexapla.*
- V. *Books transcribed from others in that Librarie, still remaining.*
- VI. *A School, said to be set up by him at Cesarea.*
- VII. *His Apologie for Origen.*
- VIII. *Contents of the Acts of the Apostles composed by Pamphilus, or Euthalius.*
- IX. *His Character.*
- X. *Critical Remarks upon pretended Acts of his Passion.*

A. D. I. " **P**AMPHILUS (a), a Presbyter,  
 294. " friend of Eusebe Bishop of Cesa-  
 His Histo- " rea,  
 rie.

(a) Pamphilus presbyter, Eusebii Caesariensis episcopi necessarius, tanto bibliothecae divinae amore flagavit, ut maximam

"*rea*, had such an affection for (A) the di-  
 "vine librarie, [or, had such a desire to  
 X "form

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nam partem Origenis voluminum sua manu descripserit, quae usque hodie in Caesariensi bibliotheca habentur. Sed et in duodecim prophetas viginti quinque ἐξηγήσεων volumina manu ejus exarata repperi, quae tanto amplector et servo gaudio, ut Croesi opes habere me credam. Si enim laetitia est unam epistolam habere martyris, quanto magis tot millia versuum, quae mihi videtur sui sanguinis signasse vestigiis? Scripsit, antequam Eusebius scriberet, Apologeticum pro Origene, et passus est Caesareae Palaestinae sub persecutione Maximini. *Hier. de V. I. c. 75.*

(A) — *had such an affection for the divine librarie.*] That is a literal translation, but the meaning is not very obvious. The phrase occurs again in the chapter of *Eusebe*, who, as *Jerome* there says, was very studious in the Scriptures, and with *Pamphilus* a diligent searcher of the divine librarie: in Scripturis studiosissimus, et bibliothecae divinae, cum Pamphilo martyre diligentissimus perveſtigator. Upon both those places *Fabricius* says, that thereby is to be understood the sacred scriptures, and refers to *Martianay's Prolegomena* to the first tome of St. *Jerome's* works. *Cave* understood the phrase in the same manner. For speaking of *Pamphilus* he says: Tanto erga divinas literas studio exarsit, ut bibliothecam Caesareae exstruxerit. *Hist. Lit.* And *Trithemius de Ser. Ec. c. 47.* Pamphilus — tantos eo tempore apud Caesaream libros amore Scripturarum congregavit, ut in omni tempore nulla bibliotheca celebrior extiterit. *Honorius c. 76. & 82.* copies *Jerome* exactly, and therefore is of no service to us. *Sophronius* translates literally, θείας βιβλιοθήκης. *Martianay*, to whom *Fabricius* refers, says: Apud veteres Bibliothecae divinae nomen obtinebant sacra volumina, quae nunc temporis Biblia vocamus. *Proleg. i. n. 1.* But his proofs are not sufficient. His examples are not very numerous. One of them is that above concerning *Eusebe*. ¶  
 here



A. D. " form a well furnished ecclesiastical librarie,]  
 294. " that he wrote out with his own hand the  
 " greatest

here take notice of another of them: Eodem sensu Hieronymus ep. 89. ad Augustinum, vetus instrumentum, seu volumina ejusdem vocat ecclesiarum bibliothecas. Vis, inquit, amator esse verus septuaginta interpretum? Non legas ea quae sub asteriscis sunt, imo rade de voluminibus, ut veterum te fautorem probes. Quod si feceris, omnes ecclesiarum bibliothecas damnare cogeris: vix enim unus aut alter liber invenitur, qui ista non habeat. But I think the phrase ought there to be understood in it's own natural sense, to denote the libraries of the churches, containing copies of the Old and New Testament. All churches had copies of the Scriptures. And the repositories, in which they were lodged, might be called libraries. Besides, some churches had large collections of books, and many copies of the Scriptures: as the churches at *Jerusalem*, and *Cesarea*: which last librarie, as *Jerome* expressly says in a passage to be cited by and by, was dedicated to that church by *Pamphilus*. Such a librarie there was likewise at *Hippo* in *Africa* in *Augustin's* time: Ecclesiae bibliothecam, omnesque codices diligenter posteris custodiendos semper jubebat. *Possid. in Vit. Aug. c. 31.* And the word is used of the repository of a church, which could not have in it many books. Posteaquam perventum est in bibliothecam, inventa sunt ibi armaria inania. *Act. Purgat. Caecil. ap. Dupin. Optat. p. 168. a. f.* There is another passage of *Jerome*, where, as I think, the phrase ought to be interpreted in the same manner: Revolve omnium quos supra memoravi commentarios, et ecclesiarum Bibliothecis fruire, et magis concitato gradu ad optata coeptaque pervenies. *Ad Pamm. ep. 31. al. 52. p. 244. in.* Farther, if by the divine librarie we understand the sacred Scriptures, we shall charge *Jerome* with a trifling tautologie in his chapter of *Eusebe*. And it is observable, that *Jerome* commending ancient Christian writers,

often

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“ greatest part of *Origen's* works, which  
 “ are still in the librarie of *Cesarea*. And  
 “ besides, I have met with five and twenty  
 “ volumes of *Origen's* Commentaries upon  
 “ the twelve Prophets in his hand-writing:  
 “ which I value and keep, as if I had the  
 “ treasures of *Croesus*. For, if it is a plea-  
 “ sure to possess one single epistle of a Mar-

X 2

“ tyr;

often mentions their diligence in studying the Scriptures, or their skill in them, and always speaks plainly: but never useth this phrase, except in the chapters of *Pamphilus* and *Eusebe*. Probably therefore he refers to their care in furnishing the librarie at *Cesarea*, which consisted of copies of the Scriptures, and Commentaries upon them, and other works of Christian writers, as well as works of profane authors. A passage of *Jerome* in a letter to *Marcella*, speaking of that librarie, leads us directly to this sense. *Beatus Pamphilus, quum Demetrium* — in sacrae bibliothecae studio vellet aequare, — tunc vel maxime *Origenis* libros impensius prosequutus, *Caesariensi ecclesiae* dedicavit. *Ad Marcell. T. 2. col. 711.* In my edition of *Moreri's* Dictionarie, which is called the tenth, printed in 1717. the article of *Pamphilus* begins in this manner: *S. Pamphile* — avoit tant d'amour pour les livres, qu'il recueillit un tres-belle bibliotheque. *St. Pamphilus was so great a lover of books, that he collected a very handsome librarie:* Which, in short, I think, is what *Jerome* intends to say; “ that *Pamphilus* was so ambitious  
 “ of making a numerous collection of authors, and especially  
 “ of having a large and well furnished librarie of Christian  
 “ ecclesiastical writings, that he spared no cost or pains to  
 “ obtain his end, and even wrote out with his own hand  
 “ many copies of such books.” Therefore, finally, the connexion confirms my interpretation.

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“ tyr; how much more must it be to have  
 “ so many thousand lines, which he seems  
 “ to me to have marked with the traces of  
 “ his blood? He wrote before *Eusebe* of *Ce-*  
 “ *sarea* an Apologie for *Origen*, and suffered  
 “ at *Cesarea* in *Palestine* in the persecution  
 “ of *Maximin*.”

So writes *Jerome* in his Catalogue of Ecclesiastical Writers. I have placed this at the beginning, as a summarie of the life of this excellent person. I shall add more from him, as well as from other ancient writers, presently.

*Pamphilus* flourished, according to *Cave*, about the year 294. He was put into prison in the year 307. and accomplished his martyrdom (b) in 309. *Eusebe*, speaking of *Pamphilus* and some others, says, they suffered after they had been imprisoned (c) two whole years. But it is supposed by learned moderns, that (d) *Pamphilus* lay in prison only a year and some months, from the later end of the year 307. to the 16th. of Februarie 309.

In

(b) *Vid. Cav. H. L. in Pamphilo. Ruinart Acta Mart. p. 323. 324. 325.*

(c) Τέτοιας ἐπὶ τῆς ἐρκετῆς ἐτῶν δυεῖν ὅλων χρόνον κατατρίβασιν. *Euf. de Mart. Pal. c. xi. p. 337. A.*

(d) See *Tillem. Mem. T. v. P. 3. S. Pamphile, p. 68. et note 3.*



In the Acts of *Pamphilus*, in *Simeon Metaphrastes*, which (e) *Valesius* supposed to be taken from *Eusebe*, and *Tillemont* (f) allows to be in the main right, it is sayd, that (g) *Pamphilus* was a native of *Berytus*, and there received the first rudiments of learning. And in *Photius* he is said to have been educated by (h) *Pierius*. For my own part, I think, that neither of these accounts is to be relyed upon. But admitting the truth of them, it must be supposed, I think, that *Pamphilus* having first made some progress in learning at *Berytus*, his native city, afterwards compleated his studies at *Alexandria*, and then settled at *Cesarea*, where he certainly resided a great part of his life.

From this person *Eusebius* received (i) the surname of *Pamphilus*, or *Pamphili*. In the

X 3

chapter

(e) *Vid. Vales. Ann. in Euf. p. 179. 180.*

(f) *Tillem. ib. p. 55.*

(g) *Atque ortus quidem erat ex Berytensium civitate, ubi in prima aetate educatus fuit in illis quae illic erant studiis literariis. Ex Sim. Met. ap. Vales. ib. p. 180. Conf. Fabric. Hippol. T. 2. p. 220. m.*

(h) *Vid. Phot. Cod. 118. f. et 119. in. p. 300.*

(i) ὁ τε ἱερὸς πάμφιλῳ, καὶ ὁ ἐξ αὐτοῦ χρηματίζων εὐσέβειῳ. *Secr. l. 3. c. 7. p. 175. B.*

Γέγονε δὲ καὶ τῆς παμφίλου τοῦ ἱερομάρτυρος ἀρετῆς διάπυρος εὐσεβείας δι' ἣν αὐτίαν φασὶ τινες αὐτὸν καὶ τῆς τοῦ παμφίλου σταυρωθείας μετερχνέσθαι. *Phot. Cod. 13. p. 12. m.*

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chapter before cited *Jerome* calls *Pamphilus Eusebe's friend*. He mentions this again in (k) the chapter of *Eusebe* himself. And in another place he says, that (l) these two persons seemed to have but one soul.

*Eusebe* the survivor has given many testimonies of sincere respect for the memorie of his friend. And as he was to the last an admirer of his virtues, we may reasonably think him an imitator of them. He appears to have esteemed that friendship the chief happiness of his life. It is likely, he improved by it. Indeed there are in *Eusebe's* remaining works divers most agreeable and affecting passages concerning this holy man; which therefore I intend to transcribe largely, and sometimes with the connexion.

The thirty-second chapter of the seventh book of his Ecclesiastical Historie is entitled: *Of such ecclesiastical men, as have flourished in our time, and who of them lived to the demolition of the churches*: meaning the beginning of

(k) Ob amicitiam Pamphili martyris ab eo cognomentum fortitus est. *De V. I. c. 81.*

(l) Eusebius et Pamphilus tantam inter se habuere concordiam, ut unius animae homines putes, et ab uno alter nomen acceperit. *Hier. de Err. Orig. ad Pamm. et Ocean. Ep. 41. al. 65. T. iv. p. 347. f.*

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of *Diocletian's* persecution. After the mention of several he says: " At (m) *Cesarea* " in *Palestine* after *Theotecnus* succeeded " *Agapius*, who, as we well know, was extremely laborious, and very sollicitous for the welfare of his people, and bountiful to the poor. In his time was *Pamphilus*, a (B) man of good understanding, a Philosopher in word and deed, Presbyter of that church, with whom we had the honour to be acquainted. But to write of him is a copious Subject. And we have already in a distinct work related the whole historie of his life and conversation, [or, and (n) of the school erected by him;] and of his fortitude in several confessions during the persecution, and lastly the martyrdom with which he was crowned. Indeed, *Pamphilus* was the most admirable person in that church."

In another chapter and book of the same work, speaking of the most illustrious Martyrs in several countreys in the time of the

X 4

fore-

(m) *H. E. l. 7. c. 32. p. 288. C. D.*

(B) or, *a most eloquent man; ἐλλογιμώτατον. Virum discretissimum. Vales. Vers.*

(n) *ἑκάσα δὲ τῶ κατ' αὐτὸν εἰς καὶ ἧς συνεστήσατο διατριβῆς. Singula quae ad illius vitam et ad scholam ab eodem constitutam pertinent. Vales. Vers.*



A. D. 294. forementioned persecution: “ Among (o)  
 “ these must not be omitted the great glorie  
 “ of the church of *Cesarea*, the Presbyter  
 “ *Pamphilus*, the most admirable person of  
 “ our time, whose glorious magnanimity and  
 “ patience we have represented in another  
 “ place.”

In his book of the Historie of the Mar-  
 tyrs of *Palestine*, relating many cruel tor-  
 ments inflicted on the Christians by the Ro-  
 man President at *Cesarea*, in the year of  
 Christ 307. “ And others, says (p) *Eusebe*,  
 “ he thrust into prison, after he had tor-  
 “ mented them in the most shameful man-  
 “ ner. Of this number was *Pamphilus*, my  
 “ dearest friend, on account of his eminent  
 “ virtue the most renowned Martyr of our  
 “ age. *Urbanus*, having first made tryal of his  
 “ knowledge by divers questions of rhetoric  
 “ and philosophie and polite literature, re-  
 “ quired him to sacrifice. When he saw,  
 “ that *Pamphilus* refused to obey his orders,  
 “ and despised all his threatenings; he com-  
 “ manded, that he should be tortured in  
 “ the severest manner. When he had again  
 “ and again raked his sides with his tortur-  
 “ ing

(o) l. 8. c. 13. p. 308. B.

(p) *De Martyr. Palæst.* c. 7. p. 329. A. B.

“ ing irons, the cruel wretch, being as it A. D.  
 “ were satiated with his flesh, though he 294.  
 “ had gained nothing but vexation and dis-  
 “ honour, ordered him to be had away to  
 “ the rest of the Confessors in prison.”

And afterwards: “ But (q) it is time to  
 “ give an account of the most glorious spec-  
 “ tacle of those, who were perfected by  
 “ martyrdom together with *Pamphilus*, whose  
 “ memorie must be always precious to me.  
 “ They were in all twelve, and were ho-  
 “ nored with a resemblance of the Prophets,  
 “ or rather the Apostles, both in grace and  
 “ number: the chief of whom was *Pam-*  
 “ *philus*, and the only one, who had the  
 “ honour of the Presbyter’s office at *Cesarea*:  
 “ a man, who throughout his whole life  
 “ excelled in every virtue; in contempt and  
 “ renunciation of this world, in liberality to  
 “ the indigent, in disregard of all earthly  
 “ honours and preferments to which he  
 “ might have aspired, and in an abstemious,  
 “ philosophical course of life. But he was  
 “ especially eminent and remarkable above  
 “ all men of our time for (r) an unfeigned  
 “ zeal for the holy scriptures, and for un-  
 “ wearied

(q) *ib. cap. xi. p. 336. A. B. C.*

(r) τῇ περὶ τὰ θεῖα λόγια γνησιωτάτη σπουδῇ. *ib. B.*

A. D.

294.

“ wearied application in what ever he un-  
 “ dertook ; whether it were kind offices to  
 “ his friends, or to others who sought his  
 “ aid. But a fuller account of these, and  
 “ his other virtues and services, has been  
 “ already given by us in a distinct work, of  
 “ three books, comprising the historie of his  
 “ life. At present we go on with our nar-  
 “ ration concerning the Martyrs.”

That work to our great grief is lost. But  
 there is a passage of it in *Jerome*, which I  
 shall here transcribe : “ *Eusebe*, (s) the friend  
 “ and admirer and constant companion of  
 “ *Pamphilus*, wrote three excellent books con-  
 “ taining the life of *Pamphilus* : in which,  
 “ as

(s) Ipse enim Eusebius amator et praeco et contubernalis  
 Pamphili tres libros scripsit elegantissimos, vitam Pamphili  
 continentes : in quibus quum cetera miris laudibus praedica-  
 ret, humilitatem ejus ferret in coelum, etiam hoc in tertio  
 libro addidit : Quis studiosorum amicus non fuit Pamphili ?  
 Si quos videbat ad victum necessariis indigere, praebebat large  
 quae poterat. Scripturas quoque sanctas non ad legendum  
 tantum, sed ad habendum tribuebat promptissime : Nec solum  
 viris, sed et feminis, quas vidisset lectioni deditas. Unde et  
 multos codices praeparabat, ut quum necessitas poposcisset,  
 volentibus largiretur. Et ipse quidem proprii operis nihil om-  
 nino scripsit, exceptis epistolis, quas ad amicos forte mitte-  
 bat : in tantum se humilitate dejecerat. Veterum autem trac-  
 tatus scriptorum legebat studiosissime, et in eorum meditatione  
 jugiter versabatur. *Hieron. adv. Ruf. col. 357. 359. T. iv.*  
*Ed. Bened.*

Ch. lix

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" as he greatly commends him on other ac-  
 " counts, so he particularly extols his humi-  
 " lity, and in the third of those books he  
 " writes after this manner : What studious  
 " person was not a friend of *Pamphilus* ?  
 " If he saw any in straits, he gave bounti-  
 " fully, as he was able. He not only lent  
 " out copies of the sacred Scriptures to be  
 " read, but chearfully gave them to be kept :  
 " and that not only to men, but to women  
 " likewise, whom he found disposed to read.  
 " For which reason he took care to have by  
 " him many copies of the Scriptures, that  
 " when there should be occasion, he might  
 " furnish those who were willing to make  
 " use of them. But of his own he wrote  
 " nothing, except letters to friends. So great  
 " was his humility. But he diligently read  
 " the works of ancient authors, and was  
 " continually meditating upon them."

A. D.

294.

II. I shall here insert a passage or two concerning some other persons, who suffered with *Pamphilus*, or soon after, and resembled him in a high regard for the sacred Scriptures. Our narration is thereby somewhat interrupted, but it will be easily excused.

*Other  
 Martyrs  
 about the  
 same time.*

The

A. D.

294.

The first of those passages immediatly follows that above cited, which concluded with those (t) words : *At present we go on with our relation concerning the Martyrs.*

Valens.

“ The (u) second person, says *Eusebe*, and  
 “ next after *Pamphilus*, who entred the com-  
 “ bat, was *Valens*, a deacon of (c) *Ælia*,  
 “ an old man of gray hairs and venerable  
 “ aspect, exceedingly (x) well skilled in the  
 “ divine Scriptures. And they were so fixed  
 “ in his memorie, that there was no dif-  
 “ cernible difference between his reading  
 “ and reciting them by heart, though it were  
 “ whole pages together.”

*Silvanus*  
*and John.*

That person suffered with *Pamphilus*. The other passage, which I would allege, relates to a Martyr in 310. who suffered in com-  
 pany

(t) See before, p. 314.

(u) *De Mart. Pal. c. xi. p. 336. C. D.*

(c) *Aelia*; that is, *Jerusalem*; or the city just by it, so called by *Adrian*. And the name of *Jerusalem* was now so lost and forgotten, that when one of these Martyrs, being examined by the President of *Palestine* concerning his native place, answered, that *his city was Jerusalem*, meaning the heavenly *Jerusalem*; the President, not knowing any such place, was thrown into surprise, and very sollicitously sought to know where it lay: thinking it to be some city, where Christians were numerous, and might be formidable. See *Eus. p. 337. 338.*

(x) τῶν θεῶν γραφεὶν εἰ καὶ τις ἄλλῃ ἐπισήμων.

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(a) -  
 ανισμῶ φ  
 (b) α  
 ἄγ ἄν

pany with *Silvanus*, Bishop of Gaza, who *A. D.*  
 (y) in the year 307. had the flexures of his *294.*  
 feet seared with hot irons at *Cesarea*, and was  
 then with nine and thirty others sent (z) to  
 work in the copper mines at a place in *Pa-*  
*lestine* called *Phaeno* : where he continued,  
 till he was beheaded. Their martyrdom, in  
 310. is related by *Eusebe* in this manner.  
 “ The (a) first of these was *Silvanus*, a  
 “ truly religious man, and a compleat model  
 “ of Christianity : of whom it may be sayd,  
 “ that having from the first day of the  
 “ persecution signalised himself in various  
 “ and almost continual confessions and com-  
 “ bats, he was reserved to this time to be  
 “ as it were the seal of the (b) combat in  
 “ *Palestine*. With him there were many  
 “ others from *Egypt*. And among them was  
 “ *John*,

(y) — ἐπὶ τῆς αὐτῆς πόλεως τὰς ἀμφὶ σιλβανὸν —  
 τοῖς ἐκ τὸ αὐτὸ χαλκῷ μέταλλου πόνοις ὁ αὐτὸς ἐκκρίνει  
 καυτῆρσι πρότερον τῶν ποδῶν τὰς ἀγκύλας αὐτοῖς προσάξας.  
*De M. P. cap. 7. p. 328. C.*

(z) — τῶν δὲ ἐπὶ παλαιστίνης μαρτύρων, σιλβανὸς ἐπίσ-  
 κοπος τῶν ἀμφὶ τὴν γάζαν ἐκκλησιῶν, κατὰ τὰ ἐν φαινοῖ  
 χαλκῷ μέταλλα σὺν ἑτέροις ἐνὸς δεκάσθι τὸν ἀριθμὸν τεσσαρά-  
 κοντα, τὴν κεφαλὴν ἀποτέμενεται. *H. E. l. 8. c. 13. p. 308. B.*

(a) — εὐλαβὲς τι χρῆμα καὶ γνήσιον ὑπόδειγμα χριστι-  
 ανισμῷ φέρων. κ. λ. *De Mar. Pal. c. 13. p. 343. D. 344.*

(b) ὡς ἂν ὕστατον γένοιτο πάντος τῷ κατὰ παλαιστίνην  
 ἀγῶνι ἐπισφράγισμα. *ib. p. 343. D.*



A. D.

294.

“ *John*, who in strength of memorie sur-  
 “ passed all men of our time. He had be-  
 “ fore lost his eyesight. Nevertheless in the  
 “ confessions he had made, when the flex-  
 “ ures of one of his feet were seared, as (D)  
 “ those of others were; his eyes likewise,  
 “ though already deprived of sight, were  
 “ burned with the searing irons. Such was  
 “ the cruelty and inhumanity of those exe-  
 “ cutioners! It is needless to enlarge upon  
 “ his virtue and philosophical course of life.  
 “ What was most remarkable in him was  
 “ the strength of his memorie. He had  
 “ (c) whole books of the Divine Scriptures,  
 “ not written in tables of stone, as the Apostle’s  
 “ expression is, nor on parchments and pa-  
 “ pers, which are devoured by moths and  
 “ time, but on the fleshy living tables of  
 “ his heart, even his pure and enlightened  
 “ mind. Insomuch that whenever he pleased,  
 “ he brought out as from a treasure of  
 “ knowledge sometimes the books of *Moses*,  
 “ at other times those of the Prophets, or  
 “ some

(D) That severity of searing the sinews of the left foot, or leg, and searing the right eye, was practised upon great numbers of Confessors by *Firmilian*, President of *Cæsarea*, successor of *Urbanus*, who put *Pamphilus* into prison. *Vid. Euf. de Mart. Pal. c. 8. p. 330. B. C.*

(c) — ὅλας βίβλους τῶν θείων γραφῶν. *ib. p. 344. A.*

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## III.

*Eusebe*  
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 “ *Pan*

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(e) —

τις γέγον

# Ch. lix. *Presbyter of Cesarea.*

319

“ some sacred historie, sometimes the Gos-  
 “ pels, sometimes the Epistles of Apostles.  
 “ I must own, *says Eusebe*, that I was much  
 “ surprised the first time I saw him. He  
 “ was in the midst of a large congregation,  
 “ reciting a portion of Scripture. Whilst I  
 “ only heard his voice, I thought he was  
 “ reading, as is common in our assemblies.  
 “ But when I came near, and saw this per-  
 “ son, who had no other light but that of  
 “ the mind, instructing like a Prophet those  
 “ whose bodily eyes were clear and perfect,  
 “ I could not forbear to praise and glorify  
 “ God.”

A. D.

294.

III. *Pamphilus* erected a librarie at *Cesarea*.  
*Eusebe* mentions it in his Ecclesiastical Histo-  
 rie. He is speaking of the time of several  
 of *Origen's* works, and of the places where  
 they were composed. “ But, says (d) he,  
 “ what need I attempt to give here an exact  
 “ catalogue of the works of that great man,  
 “ when it has been already done in the life  
 “ we have writen of the blessed martyr  
 “ *Pamphilus* ? Where (e) shewing the zeal  
 “ of

*His Libra-  
 rie at Ce-  
 sarea.*

(d) *Euf. l. 6. c. 32. p. 231. A. B.*

(e) — ἐν ἣ τὴν περὶ τὰ θεῖα σπουδὴν τῷ παμφίλῳ ὁπίση-  
 τος γεγονέναι παριστῶντες, τῆς συναχθείσης αὐτῷ τῶν τε ἀγιγέ-

A. D.

294.

“ of *Pamphilus* for the interest of religion,  
 “ [or (*f*) for the sacred Scriptures,] we gave  
 “ lists of the works of *Origen*, and of other  
 “ ecclesiastical writers collected by him, and  
 “ placed in his librarie.”

*Jerome* insinuates, that (*g*) in the third book of that work *Eusebe* inserted a catalogue of all *Origen*'s works : whereas *Eusebe*'s own words just cited seem not to imply a compleat catalogue, but such works only of *Origen*, as were in the librarie at (E) *Cesarea*.

*Jerome* has several times mentioned that librarie. He seems to me to refer to it (*b*) in the two chapters of *Pamphilus* himself and *Eusebe*, when he speaks of the divine librarie. But not now to insist on those passages, in his article of St. *Matthew* he says, (*i*) that his *Hebrew* Gospel was still in the librarie

ὡς καὶ τῶν ἄλλων ἐκκλησιαστικῶν συγγραφέων βιβλιοθήκης τὸς πίνακας παρεθέμην. *ib.* p. 231. B.

(*f*) So *Valesius* translates : Ubi cum probare vellemus, quantum Pamphili studium erga divinas literas fuisset, —

(*g*) Numera indices librorum ejus, qui in tertio volumine Eusebii, in quo scripsit vitam Pamphili, continentur : et non dico sex millia, sed tertiam partem non invenies. *Adv. Ruf.* l. 2. p. 419. in.

(E) Compare this with what is sayd, in the chapter of *Origen*, Vol. 3. p. 204. &c.

(*b*) See before, p. 305. note (A).

(*i*) Porro ipsum Hebraicum habetur usque hodie in Caesariensi

Ch.

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(*l*) —  
 et Pamph  
 c. 113.

(*m*) I  
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 141. Co



## Ch. lix. *Presbyter of Cesarea.*

321

librarie at *Cesarea*, which *Pamphilus* had collected with great care. In another place he speaks of the Gospel according to the *Hebrews*, as (*k*) being in that librarie. In the same work, (his book of *Illustrious Men*,) in the article of *Euzoius*, Bishop of *Cesarea* about 366. he says, "that (*l*) *Euzoius* had with "abundance of pains repaired the librarie of "Origen and *Pamphilus*, which was fallen to "decay." In a letter to *Marcella* *Jerome* (*m*) commends this design of *Pamphilus*, and compares his librarie with the more ancient celebrated

A. D.

294.

Caesariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. *De V. I. c. 3.*

(*k*) In Evangelio juxta Hebraeos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthaeum; quod et in Caesariensi habetur bibliotheca. *Adv. Pelag. l. 3. T. 4. col. 533. m.*

(*l*) — plurimo labore corruptam bibliothecam Origenis et Pamphili in membranis instaurare conatus est. *De V. I. c. 113.*

(*m*) Beatus Pamphilus martyr, cujus vitam Eusebius Caesariensis tribus ferme voluminibus explicavit, quum Demetrium Phalereum et Pisistratum in sacrae bibliothecae studio vellet aequare, imaginesque ingeniorum, quae vera sunt et aeterna monumenta, toto orbe perquireret, tunc vel maxime Origenis libros impensius prosequutus, Caesariensi ecclesiae dedicavit: quam ex parte corruptam Acacius, dehinc et Euzoius, ejusdem ecclesiae sacerdotes, in membranis instaurare conati sunt. *Ad Marcell. inter Ep. Crit. T. 2. p. 711. in. al. Ep. 141. Conf. Ruf. ap. Hieron. T. iv. col. 426. f. 428. in.*

A. D.

294.

brated libraries of *Demetrius Phalereus* and *Pisistratus*. He there speaks again of the care of *Euzoius*, and likewise of *Acacius*, the immediate successor of *Eusebe* in the see of *Cesarea*, in repairing this librarie. And he says, that *Pamphilus* dedicated the books of *Origen*, which he had collected at great expense, to the church of *Cesarea*. Whence perhaps it may be inferred, that this was a public librarie. And indeed we know from *Jerome* himself, that (n) he had the use of some books lodged in it.

His Edition of the Septuagint

IV. There was a joynt labour of *Pamphilus* and *Eusebe* in publishing a correct edition of the *Greek* version of the *Seventy* from *Origen's*

(n) Praeterea quintam et sextam et septimam editionem, quas etiam nos de ejus bibliotheca habemus, miro labore reperit, et cum ceteris editionibus comparavit. *De V. I. c. 54.* Unde et nobis curae fuit omnes veteris Legis libros, quos vir doctus Adamantius in Hexapla digesserat, de Caesariensi bibliotheca descriptos ex ipsis authenticis emendare. *Id. in Ep. ad Tit. cap. iii. T. iv. P. i. col. 437.* Id quod secundo dicitur, non sic, in Hebraeis voluminibus non habetur: sed nec in ipsis quidem LXX. interpretibus. Nam in exemplis Origenis in Caesariensi bibliotheca legens, semel tantum scriptum inveni. *In Ps. prim. T. 2. P. 2. col. 123. in.* Postea vero per interpretationem tuam, quaestione contra Origenem toto orbe commota, in quaerendis exemplaribus diligentior fui; et in Caesariensi bibliotheca Eusebii sex volumina reperi Ἀπολογίας ὑπὲρ ὀριγένης. *Adv. Ruf. T. 4. col. 447. f.*

Ch.

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## Ch. lix. *Presbyter of Cesarea.*

323

Origen's Hexapla, which I have already taken notice of in the chapter of (o) *Lucian*. *Huet* <sup>A. D. 294.</sup> is of opinion, that (p) before this there was no separate edition of the Seventy according to *Origen's* emendations. Undoubtedly, this was a signal service for the church of Christ. The benefit of *Origen's* immense labour was rendred more extensive. And, if their edition was not the first, it was the most exact.

V. There are still extant in the curious collections of *Europe* memorials of this library of *Pamphilus*, and traces of his and *Euseb's* <sup>Books transcribed from that librerie.</sup>

Y 2

(o) See p. 283.

(p) Apud multos hanc opinionem percrebuisse video, Origenem, quo parabilior esset emendata a se editio seniorum Septuaginta, edidisse eam seorsum, et ex ingenti Hexaplorum mole exemisse. — Probabilior mihi videtur sententia I. B. Morini, — editionem illam τῶν ὁ ex Origenianis Hexaplis descriptam ab Eusebio et Pamphilo, et primum evulgatam arbitrantis, juxta illud Hieronymi in Praef. ad Paralip. ad Chromatium : — *Mediae inter has provinciae Palaestinae codices legunt, quos ab Origene elaboratos Eusebius et Pamphilus vulgaverunt.* Nam cum frequenter exscriberentur exempla in ecclesiarum, doctorumque hominum usum, novis in dies deformabantur sordium inquinamentis. Degenerante ergo magis magisque hac editione, restituere eam conati sunt Eusebius et Pamphilus, ex ipso αὐτογράφῳ, quod erat in Caesariensi Bibliotheca : restitutam vero et seorsum magna diligentia descriptam publicaverunt. Atque ea editio Palaestina dicta est. *Huet. Orig. l. 3. c. 2. p. 261.*



*A. D.* *sebe's* labour in transcribing, or correcting  
 294. copies of the Scriptures, or other books.

In the *Jesuit's* College at *Paris* (*q*) is a beautiful Manuscript of the Prophets, supposed (*r*) to have been writ in the eighth centurie. In that Manuscript, as *Montfaucon* assures us, there is before the book of *Ezechiel* a note to this purpose: " This (*s*) was  
 " taken from a copie, in such a place, in  
 " which copie was writen: *Transcribed from*  
 " *the Hexapla containing the translations:*  
 " *and corrected by Origen's own Tetrapla,*  
 " *which also had emendations and scholia in*  
 " *his*

(*q*) Vetustissimum, pulcherrimumque codicem Prophetarum. — *Montf. Praef. in Hex. Orig. p. iv.*

(*r*) Haec porro omnia discimus ex Notis Codicis Marchaliani, nunc R. R. P. P. Jesuitarum Collegii Ludovici Magni, quas adtulimus supra p. 14. Ille vero Codex saeculo circiter viii. ut ex characteris forma existimatur, ad fidem exemplaris Apolinarii exscriptus est. *Montf. Praelim. in Hex. Orig. cap. xi. §. iv.*

(*s*) Deinde vero ante Ezechielem haec nota legitur:

" Desumptus est [Ezechiel] ab Exemplari Abbatis Apolinarii, Coenobiarchae, in quo haec subjiciuntur: Exscriptus est ab Hexaplis Editiones complectentibus: et correctus est ad fidem Tetraplorum Origenis, quae etiam manu ejus emendata et scholiis illustrata erant. Ego Eusebius scholia adjeci. Pamphilus et Eusebius correxerunt."

— Μετελήφθη ἀπὸ τῶν κατὰ τὰς ἐκδόσεις ἑξαπλῶν, καὶ διορθώθη ἀπὸ τῶν ἀριγένης αὐτῆς τετραπλῶν, ἅτινα καὶ αὐτὴ χεὶρ διώρθωτο, καὶ ἐχολιογράφετο. ὁ εὐσέβιος ἐγὼ χάρις παρέθηκα. Πάμφιλος καὶ εὐσέβιος διορθώσαντο. *Montf. in Orig. Hex. c. i. §. v. p. 14.*

## Ch. lix. *Presbyter of Cesarea.*

325

"his own hand-writing. I Eusebius added  
"scholia. Pamphilus and Eusebius corrected." A. D.  
294.

Huet speaking of this same Manuscript, in one place (t) says, that note is at the end of *Jeremiah*; in (u) another, before *Ezekiel*. I have put his words at the bottom of the page.

In the French King's librarie, as we are informed by *Montfaucon*, is (x) a very ancient Manuscript, writ in the fifth or sixth

*Paul's  
Epistles.  
Hebrews.*

Y 3                      centurie,

(t) Hujus editionis et emendationis luculentum extat monumentum in Codice Renati Marchali, jam saepe laudato, in quo post *Jeremiae* librum adnotatum est, descriptum eum esse ex *Origenis Hexaplis*, et emendatum ex *Tetraplis* manu ipsius exaratis, idque opera *Pamphili* et *Eusebii*. *Huet Orig. l. 3. c. 2. p. 262. in.*

(u) Editioni τῶν ὁ, quae erat in *Tetraplis*, scholia ad limbum aliqua adjecisse *Origenem* discimus ex memorato Codice *Marchali*, quem habent *Claromontani Patres Societatis Jesu*. Adnotatum enim est ante *Ezechielem*, librum hunc ex *Hexaplis* descriptum esse, correctum vero ad *Tetraplorum* fidem. Postmodum subest : ἅτινα καὶ τῷ αὐτῷ χειρὶ διάβητο, καὶ ἐχο-  
λογράφετο, ὅθεν ἐνσέβητο ἐγὼ τὰ ὀλίγα παρέθηκα. Πάμπιλος  
καὶ ἐνσέβητο διαρθρώσαντο. *ib. p. 261. m.*

(x) Codex ccii. membranaceus, constans foliis 14. complectens partem *Epistolarum Pauli*, inter antiquissimos *Europae* numerandus, saeculi nempe v. vel vi. — Scriptus esse videtur in *Palaeestina* vel *Syria*, eo circiter quo diximus aevo. Nam *Calligraphus*, qui notam infra edendam in fine posuit, hoc exemplar se contulisse significat cum Codice ipsius *Pamphili* manu exarato; antequam videlicet *Caesarea* funditus dirueretur, quod contigit ante medium saeculi vii. *Montf. Bib. Coislin. p. 251. 252.*

A. D.  
294.

centurie, containing part of St. *Paul's* Epistles. It seems, he says, to have been writ in *Palestine*, or *Syria*. For the transcriber says in a note at the end, that he had compared his copie with another in the librarie of *Cesarea*, in the hand-writing of *Pamphilus*: Which therefore must have been done before that librarie was quite destroyed, as it was before the midle of the seventh centurie. In that M<sup>s</sup>. the Epistle to the *Hebrews* appears as St. *Paul's*. “ The order “ is (y) this: To the Romans, the first and “ second to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, “ to the Colossians, first and second to the “ Thessalonians, to the Hebrews, first and “ second to Timothie, to Titus, to Philemon.” That learned writer has given us that curious note of the transcriber before-mentioned in the ancient letters of the Manuscript. I place it at the bottom of the page in the letters now commonly used: *This (z) book was compared with the copie in the*

(y) Ordo Epistolarum Pauli in Codice xxix. supra, ad Rom. ad Corinth. 1. 2. ad Galat. ad Ephes. ad Philippenf. ad Colossenf. ad Thessalonicenf. 1. 2. ad Hebr. ad Timoth. 1. 2. ad Titum, ad Philemonem. *ib.* p. 255. m.

(z) Αὐτεβλήθη δὲ ἡ βιβλὸς πρὸς τὸ ἐν καίτοις αὐτῇ πα-

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# Ch. lix. *Presbyter of Cesarea.*

327

*the librarie at Cesarea, in the hand-writing of Saint Pamphilus.*

A. D.  
294.

VI. It is thought by divers learned men, *A school*  
as (b) *Cave*, (c) *Valesius*, and (d) *Tillemont*, *said to be*  
though *Du Pin* takes no notice of it, that *Pam-* *set up by*  
*philus* not only erected a librarie, but a school *him.*  
likewise, or academie, at *Cesarea*. This sup-  
position is chiefly built upon a passage of  
*Eusebe*, which (e) I have cited already. *Til-*  
*lemont* however brings in (f) other passages  
in support of it. I must leave this point un-  
decided. I dare not contest the thing. But  
the evidence is not clear, because the pas-  
sage of *Eusebe*, where he is supposed to  
mention the school, is (g) obscure; and be-  
Y 4 cause

του της βιβλιοθηκης τε αγιας παμφιλως χειρι γεγραμμενον. αρ.  
*Bib. Coisl. ib. p. 262.*

(b) *Pamphili vitam tribus libris amplexus est* — *Euse-*  
*bius*, quibus integrum vitae ejus curriculum, quaeque ad scho-  
lam ab eo institutam pertinent, — accuratissime depinxit.  
*Cav. H. L. de Pamphilo ad fin.*

(c) *Vales. Annot. in Euseb. p. 160. B.*

(d) *Saint Pamphile, ubi supra, p. 58.*

(e) *See p. 311.*

(f) *Vid. Euseb. de M. P. c. iv. p. 323. C. 324. A. B.*

(g) I shall here put down *Eusebe's* words, and divers La-  
tin versions : *ἕκαστα δὲ τὰ κατ' αὐτὸν βίβλιν, καὶ ἧς συνεστήσατο*  
*διατριβῆς. l. 7. c. 32. p. 288. D.* Verum nos singula quae  
ad illius vitam et ad scholam ab eodem institutam pertinent, —  
peculiari

*A. D.*  
294. cause there is no notice taken of this school, that I remember, in *Jerome*, nor any other ancient writer of credit.

*His Apo-  
logie for  
Origen.*

VII. In the article above cited at length *Jerome* says, that *Pamphilus* wrote an *Apologie for Origen before Eusebe*. And in the chapter of that Bishop of *Cesarea* he ascribes (*b*) to him an *Apologie for Origen* in six volumes. It seems therefore, that *Jerome* then supposed, that *Pamphilus* had writ some *Apologie for Origen*, distinct from the six books of *Eusebe*: and upon that account gave *Pamphilus* a place in his Catalogue of Ecclesiastical Writers, composed in 392. and also in his letter (*i*) to *Magnus*, writ about the year 400. He seems so (*k*) to explain himself in the

peculiari opere complexi sumus. *Vales.* Omnem ejus vitam institutionemque a puero. *Ruf.* Verum singula vitae illius, et in qua schola institutus fuerit. *W. Musculus.* Qua ratione institutus. *Christophorson.* Et *Conf. Vales. Annot. p. 160. B.* And any one that pleaseth, may see how I have translated the passage, at p. 311.

(*b*) Ἀπολογία pro Origene sex libros. *De V. I. c. 81.*

(*i*) Nec non presbyterorum, Pamphili, Pierii, — *Ep. 83. T. iv. p. 656.*

(*k*) Nunc — sufficiat, breviter prudentem instruxisse lectorem, me illum librum, qui sub nomine Pamphili ferebatur, vidisse scriptum in codice tuo. Et quia mihi non erat curae quid pro haeretico diceretur, sic semper habuisse, quasi diver-  
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p. 34

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the dispute, which he afterwards had with *Ruffin* : when having found, as he says, that the book, he had taken for *Pamphilus's*, was the first of the six volumes of what he esteemed *Eusebe's* Apologie for *Origen* ; he denied, that *Pamphilus* ever wrote any thing, beside Epistles to friends : and (1) often charged *Ruffin* with a fraud in publishing the

A. D.

294.

sum esset opus Pamphili et Eusebii : postea vero quaestione mota — perspicueque deprehendisse, quod primus liber sex voluminum Eusebii ipse esset, qui unus sub nomine Pamphili a te editus est. — Unde etiam ante annos fere decem, quum Dexter amicus meus — me rogasset, ut auctorum nostrae religionis ei indicem texerem ; inter ceteros tractatores posui et hunc librum a Pamphilo editum, ita putans esse, ut a te et tuis discipulis fuerat divulgatum. Sed quum ipse dicat Eusebius, Pamphilum nihil scripsisse, exceptis brevibus epistolis ad amicos : et primus liber sex voluminum illius eadem et eisdem verbis contineat, quae sub nomine Pamphili a te ficta sunt ; perspicuum est te idcirco hunc librum disseminare voluisse, ut sub persona martyris haeresim introduceres. Quumque de hoc ipso libro, quem Pamphili simulas, multa perverteris, &c. *Adv. Ruf. l. 2. T. 4. p. 419.*

(1) Referens enim de apologia Pamphili martyris, quam nos Eusebii Arianorum principis probavimus. *Adv. Ruf. col. 407. in. Eusebius* — per sex volumina nihil aliud agit, nisi ut Origenem suae ostendat fidei, id est, Arianæ perfidiae. *ib. f. Conf. eund. p. 357. 359. 405. et Ep. ad Pamm. et Ocean. p. 347.* Fecerat hoc et in sancti Pamphili martyris nomine, ut librum primum sex librorum defensionis Origenis, Eusebii Caesariensis, quem fuisse Arianum nemo est qui nesciat, nomine Pamphili martyris praenotaret. *Ep. 43. ad Ctesiph. p. 477. in. Conf. eund. in libr. vi. in Ezech. c. xviii. T. 3. col. 821. et Prol. Dialog. adv. Pelag. T. 4. p. 484.*



A. D. the first book of that Apologie in a Latin translation, as a work of *Pamphilus*.  
 294.

Nevertheless, whatever *Jerome* might think fit to say after his difference with *Ruffin*, the truth seems to be this: Five books of the Apologie for *Origen* were composed joynly by *Pamphilus* and *Eusebe*: The sixth and last was writ by *Eusebe* alone after the martyrdom of *Pamphilus*. For *Eusebe* in his Ecclesiastical Historie does expressly and openly refer his readers for a farther account of *Origen* to (m) the Apologie composed by himself and *Pamphilus*. He soon after refers to the (n) sixth book of that Apologie, as his own. *Socrates* (o) speaks of their common labour in it, as an allowed thing, and commends the work. Yea, he quotes it in another place, as (p) *Pamphilus*'s, without mentioning *Eusebe*. *Photius*, though he is far from commending the performance, says, that

(m) ταῦτα καὶ ἐκ τῆς ὑπὲρ αὐτῶ πεποιημένης ἡμῖν τε καὶ τῷ καθ' ἡμᾶς ἱερῷ μάρτυρι παμφίλῳ ἀπολογίας, παρέσιν ἀναλέξεσθαι. l. 6. c. 33. p. 232.

(n) — ἐν ἑκτῇ τῆς γραφείσης ἡμῖν περὶ τοῦ ἀνδρὸς ἀπολογίας. ib. c. 36. p. 233.

(o) τῶν αὐτῶν ἀξιόπιστοι, ὅτε παμφίλῳ καὶ — εὐσέβει· ἄμφω γὰρ κοινῇ — ἐνδόξοις βιβλίοις ἀπολογίαν ὑπὲρ αὐτῶ ποιούμενοι, κ. λ. Socr. l. 3. c. 7. p. 175. B.

(p) id. l. 4. c. 27. p. 244. D.

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that (q) the first five books were writ joynly A. D.  
294. by *Pamphilus* and *Eusebe* in prifon, and the fixth by *Eusebe* alone afterwards. It is need-  
 less to allege any other (r) testimonies. *Pam-*  
*philus*, as well as *Eusebe*, was remarkable for  
 the regard he had for *Origen*. St. *Jerome*  
 knew that very well, and owns it fometimes.  
 Nor is it at all ftrange, that they should have  
 a high efteem for *Origen*, who continually  
 had before them, in their librarie, the origi-  
 nals of thofe amazing works, his *Tetrapla*  
 and *Hexapla*, and many other volumes of  
 his writings, monuments of a moft capaci-  
 ous mind and unexampled induftrie.

This work, againft which (s) *Jerome* threat-  
 ened to write, according to (t) his own ac-  
 knowledgement, was labored and copious.  
 Indeed, it muft have been a large work: as  
 may be inferred from the length of (F) the  
 firft

(q) — ὃν οἱ μὲν πέντε, παμφίλῳ τὸ δεσμωτήριον οἰ-  
 κῶντι, συμπάρῳ καὶ εὐσεβίῳ, ἐπονθήσαν· κ. λ. Phot. cod.  
 118. col. 296. vid. et col. 297. f.

(r) Vid. *Praedestinat. Haer.* 43.

(s) Adversus quae volumina, (si Dominus vitae hujus de-  
 derit spatium) alias respondere conabor. *Adv. Ruf. l. 2. p. 419.*

(t) Sex libros Eusebius Caesariensis episcopus, Arianæ  
 quondam signifer factionis, pro Origene scripsit, latissimum  
 et elaboratum opus. *Adv. Ruf. l. i. p. 357.*

(F) *Ruffin* translated the first book, and that only, so far  
 as

*A. D.* first book, which (*u*) we still have in *Rufin's* Latin translation; from (*x*) *Eusebe's* divers references to it for farther particulars concerning *Origen*; and from the accounts given (*y*) by some ancient authors of the contents of it.

Here I might make some extracts out of that first book, which remains, to shew what books of Scripture are referred to by the composers, and by *Origen*, in the passages quoted from him. But it is needless. Considering *Pamphilus's* respect for *Origen*, and his intimacie with *Eusebe*; it may be taken for granted, that his canon of Scripture was the same, or much the same as theirs. And what theirs was, has been, or will be shewn largely in this work.

*Contents of  
the book of  
the Acts.*

VIII. *Montfaucon* has published Contents (*z*) of the Acts of the Apostles, which he thinks

as we know. Horum tu primum librum vertis sub nomine martyris — Si totum opus Pamphili est, cur reliquos libros non transfers? *ib. l. i. p. 357.*

(*u*) *ap. Hieron. Opp. T. v. p. 219, &c. Ed. Bened.*

(*x*) *H. E. l. 6. c. 23. et 33. et 36.*

(*y*) *Vid. Socr. l. 3. c. 7. l. 4. c. 27. Phot. cod. 117. 118. Conf. Tillem. Saint Pamphile. T. v. P. 3. p. 60. 61.*

(*z*) Praemittitur Expositio Capitum Actuum auctore Pamphilo, ἐκθεσις κεφαλῶν τῶν πράξεων τῆ παμφίλου quam integram edimus infra. *Mont. Bib. Coislin. p. 76.*

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(e)  
(f)  
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p. 446



thinks to have been composed and drawn up by *Pamphilus*. As (a) the work is ascribed to *Pamphilus* in the Manuscript, which (b) is supposed to be of the tenth centurie; so for that, and some other reasons, he makes no scruple to consider him as the author. The same thing has been put out again (c) by *Fabri-  
cius*, as a work of *Pamphilus*. But those Contents (d) had been often published before, without the name of the author. And the only thing uncommon is (e) the short preface to those Contents: which too, with the Contents themselves, had been published (f) by *Zacagni*, as writ by *Euthalius*, who (g) flourished about the year 458.

A. D.

294.

And

(a) Codex xxv. al. cxxi. membranaceus, decimi saeculi, complectitur Acta Apostolorum et Epistolas Catholicas. —

ib. p. 75.

(b) Hanc opellam esse vere Pamphili martyris, non est quod dubitemus. ib. p. 78. in.

(c) Vid. Fabr. Spic. Patr. seu Hippolyti Opera. P. 2. p. 205, &c.

(d) Exstat eadem *ἑκθεσις* sine nomine auctoris ante Commentarios Oecumenii in Acta, atque inde in melioribus Novi Testamenti editionibus; Rob. Stephani, Joh. Boecleri, et Joh. Millii: necnon in Dan. Heinsii ad Nov. Test. Exercitationibus. Fabr ib. p. 209.

(e) ap. Bibl. Coislin. p. 78.

(f) ap. Laurent. Zacagn. Collectanea, p. 428.

(g) Vid. Zacagn. Praef. p. 61. 62. et Cave H. Lit. T. i. p. 446. Oxon. 1740.

A. D.

294.

And indeed, it seems to me more likely, that *Euthalius* should be the author than *Pamphilus*. It is observable, that *Euthalius* published the Acts of the Apostles, the Catholic Epistles, and St. *Paul's* Epistles. At the end of his edition of the Catholic Epistles, which follow that of the Acts of the Apostles, is this note: "The (*b*) book of the Acts of the Apostles and of the Catholic Epistles was collated with the exact copies of the librerie of *Eusebius Pamphilus* in *Cesarea*." Mr. *Wetstein*, to whom I refer my readers, has divers curious remarks concerning *Euthalius*. He is of opinion, that (*i*) this note has been an occasion of ascribing to *Pamphilus*, as author, what was really done by *Euthalius*, who made use of his librerie. However, we have here another proof of the usefulness of that librerie at *Cesarea*.

IX. It

(*b*) Ἀντεβλήθη δὲ τῶν πράξεων καὶ καθολικῶν ἐπιστολῶν τὸ βιβλίον πρὸς τὰ ἀκριβῆ ἀντίγραφα τῆς ἐν καισαρείᾳ βιβλιοθήκης εὐσεβίου τοῦ παμφίλου. ap. *Zacagn. ib. p. 513.*

(*i*) Quod praecipuum est, editionem suam cum exemplari Pamphili martyris, in Bibliotheca Caesariensi asservato, contulit. — Inde error librariorum ortus est, qui cum legerent, ab Euthalio Codicem Pamphili consultum esse, totum laborem Euthalii Pamphilo, tamquam potiori, adscripserunt. *Wetst. Proleg. p. 76.*

IX. It is now time, that we reflect upon what we have met with concerning this Martyr for the Christian religion. There can be no question, but *Pamphilus* was an understanding and truly pious man. He was not distinguished only by the last scene of his life, the magnanimity, fortitude, and patience of his confessions and martyrdom: But his whole life was a shining example of virtue. He must have been a person of a good familie, and a large estate. But he despised the world, and renounced all earthly expectations. He was a zealous Christian, and greatly delighted himself in the Scriptures. He was liberal to the poor, kind to his acquaintance, and to all men who sought to him. He had an earnest desire to promote learning and knowledge, especially the knowledge of the holy Scriptures, in men of every condition. And his diligence in all laudable undertakings was extraordinarie. The testimonies to his virtue, which we have seen, are very agreeable. But if the large Historie of his life, written by *Eusebe*, were still in being; very probably it would be more entertaining, and inform us of many things of an edifying nature. It is one of those works  
of



A. D.

294.

of *Eusebe*, the losse of which is much lamented by learned men.

Where can such a man as this be found in the Heathen world? How rare were such examples under the Mosaic institution, of men who employed their whole time in improving their own minds, and serving others, without noise and ostentation, and without worldly views, and at last quietly resigned their lives rather than disown the principles, by which they had been hitherto conducted and supported!

Nor was *Pamphilus* alone, though distinguished. There were twelve in all, who at one and the same time bore the most signal testimonie to truth. One (*b*) of whom was a servant of *Pamphilus*, by name *Porphyrie*: who, though he was burned at a stake, bore that painful death, and all the preceding tortures, appointed by the cruel Governour, with wonderful fortitude and resignation, serenity and patience. Not to insist now on the many others in *Palestine*, *Egypt*, and other places, who about this time signalised themselves by divers confessions, and at last by dying for their religion. Certainly these men, if they were not the best speakers,

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(*k*) *Vid. Euseb. de Mart. Pal. c. xi. p. 338. 339.*

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were the best livers, that ever the world saw. And in their death they are without rivals. These holy and useful men, these Confessors and Martyrs, undaunted by all the evils, which an unkind and mistaken world sometimes brings upon those, who are it's greatest blessings, and best benefactors, were formed by the Christian (1) religion : when the evidences of it were near, and if not true, their weaknesse might have been perceived. They were advanced by it to this eminent virtue, when it was considered as an institution of virtue, not an abstruse and speculative science ; a doctrine from heaven, not a creature of the state : and when Jesus, their Lord and Master, was not only admired as a divine teacher, but was also esteemed an example both in his life and in his death.

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One

(1) Triumphus Dei est passio martyrum, et pro Christi nomine cruoris effusio, et inter tormenta laetitia. Quum enim quis viderit tanta perseverantia stare martyres atque torqueri, et in suis cruciatibus gloriari, odor notitiae Dei disseminatur in Gentes, et subit tacita cogitatio, quod nisi verum esset evangelium, numquam sanguine defenderetur. Neque enim delicata, et divitiis studens ac secura confessio est ; sed in carceribus, in plagis, in persecutionibus, in fame, in nuditate et siti. Hic triumphus Dei est, Apostolorumque victoria. *Hieron. ad Hedib. n. xi. T. 4. P. i. p. 184.*

One thing, which frequently occurs in the authentic histories of these primitive Christians of note and distinction, deserves especial regard : I mean their affection and zeal for the holy Scriptures. For their own sake, for the sake of others, and among them for our good, they were mightily taken up in reading, studying, explaining, and commenting upon the Scriptures of the Old and New Testament ; or in transcribing them, or correcting copies of them, and procuring exact editions, for the use of all sorts of persons. This is for our imitation, and for our satisfaction. It is what ought to be imitated by us. And it likewise affords us good reason to think, that the books of holy Scripture, which contain the revelations of the divine will to mankind, and are the rule of our faith, have been transmitted to us in great purity, without any remarkable alterations, or deviations from the original writing.

*Critical  
Remarks  
upon the  
Acts of his  
Passion.*

X. *Fabricius* has published what he calls  
(m) *Acts of the Passion of St. Pamphilus*, taken  
out

(m) *Acta Passionis S. Pamphili martyris ex libris Eusebii Caesariensis de illius Vita, juxta MS. Medicaeum Regis Christianissimi. ap. Fabr. Spic. Patr. seu Hippolyti Opp. T. 2. p. 217, &c. Conf. ejusd. Bib. Gr. T. v. p. 277. 278.*



out of his Life writ by *Eusebe* of *Cesarea*. *A. D.*  
 From which I might have selected some <sup>294.</sup>  
 things, and thereby possibly made my account of *Pamphilus* more agreeable to some. But I cannot perswade myself to make any use of that piece, not being satisfied of it's genuinenesse.

Here it is not only sayd, that he was of a noble familie, which is very likely; but also, that (*n*) he had honorably discharged civil offices in his countrey: which, I think, cannot be easily reconciled with *Eusebe's* genuine account: who says, that (*o*) *Pamphilus* renounced all worldly expectations; or, as *Valesius* translates the words, despised (*p*) all secular honours, to which he might have aspired. *Eusebe* does actually say of *Phileas*, Bishop of *Thmuis*, that (*q*) he had with reputation enjoyed all civil offices and employments in his countrey. Why did he not expressly say the

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same

(*n*) — ἐπισήμως τε ταῖς κατὰ τὴν πατρίδα πολιτείαις διαπρέψαντος. *Act. Pass. ap. Fabr. p. 218. m.* — fuisselet autem insignis in republica gerenda in patria sua. *Certamen Pamphili ex Metaphr. ap. Vales. Ann. in Euf. p. 179. b. in.*

(*o*) — κοσμικῶν ἐλπίδων ἐλιγωρία. *Euf. de Mart. P. c. xi. p. 336. B.*

(*p*) — seu saecularium honorum ad quos adspirare poterat despicientiam. *Vales.*

(*q*) — διαπρέψας ἀνὴρ ταῖς κατὰ τὴν πατρίδα πολιτείαις ἢ λειτουργίαις. *H. E. l. 8. p. 301. D.*

A. D. 294. same of *Pamphilus*, if true, when he spoke of his contempt of this world?

Again, it is sayd in these Acts, that (r) *Pamphilus* renounced, or gave away all his paternal estate to the poor, and that he himself lived a philosophical kind of life, having nothing of his own. But *Eusebe* in his genuine account only says, that (s) *Pamphilus* was very bountiful to the indigent, or gave liberally out of his substance for the relief of such persons. That particular appears to me contrarie to all the ancient authentic accounts, which we have of *Pamphilus*. If he had renounced, or given away all his estate, how should he have erected a librarie? how could he have transcribed numerous copies of the books of Scripture, and Commentaries upon them? how should he and *Eusebe* put out a correct edition of the Seventy from *Origen's* Hexapla? In all these works *Pamphilus* must have been assisted by some

(r) — ἀποδόμενος γένοιτο τὰ εἰς αὐτὸν ἀπὸ προγόνων ἔχοντα γυμνασίον, ἀνδρῶν καὶ γυναικῶν ἅπαντα, αὐτὸς ἐν ἀκτῇ μόνος δὴμιγέ βίω — κ. λ. ap *Fabr. ib. p. 220. m.* Renuntians quidem iis quae ad ipsum redibant a maioribus, nudis, mancis, et pauperibus distribuit. Ipse autem degebat in vita quae nihil possidebat. Ex *Metaphrast. ap. Vales. ib. p. 180. b. in.*

(s) — τῇ τῆς ἐσίας εἰς ἐνδεεῖς κοινωνίᾳ. De *Mart. Pal. c. xi. p. 336. B.*

some rich Christian, as *Origen* was by *Ambrose*, if he had nothing of his own. But nothing of that kind is any where said by *Eusebe*, or *Jerome*. On the contrarie, it is all along supposed, that he lived upon his own, and that from time to time he cheerfully layd out what he had, as occasions offered, in good works and useful designs, of various kinds, as before seen.

So far as I can perceive, these Acts of *Fabrizius* are much the same with those in *Surius*, *Valesius*, and others, as taken from *Simeon Metaphrastes*, which (t) were mentioned before. And therefore what I have said, or may say concerning either, ought to be understood as relating to both.

*Fabrizius* supposeth these Acts to have been taken out of the books of *Eusebe* containing the life of *Pamphilus*. *Valesius* (u) thinks, that those Acts in *Metaphrastes* were taken from *Eusebe's* book of the Martyrs of *Palestine*: which book, as we now have it in the common copies, is imperfect, as he says, and may be made more compleat by these Acts in *Metaphrastes*.

Z 3

I rather

(t) See p. 309.

(u) Vid. *Vales. Ann.* p. 180.



I rather think, these Acts to be the invention of some idle impostor, who according to his own fanſie enlarged, and flourished upon *Eusebe's* genuine account of the martyrdom of *Pamphilus* and his companions, which we have in the eleventh chapter of his book, concerning the Martyrs of *Palestine*. The whole of this piece, compared with that chapter of *Eusebe*, has such an appearance: *Eusebe* says of that companie of Martyrs, “ that (x) they resembled the Prophets and Apostles.” This writer (a) adds, “ and the Patriarchs.” *Eusebe* speaking of their last combat, says, “ it (b) was a most “ glorious spectacle,” as indeed it was. Whereupon this oratorical author says, “ there “ (c) might be seen in it at once persons of “ every age of the human life, and of every “ rank in the church, (meaning (d) Faithful, “ Catechumens, Presbyters and Deacons;) and “ of every condition and employment, and “ like-

(x) *De M. Pal. c. xi. p. 336. B.*

(a) *ap. Fabr. ib. p. 219. m. ap. Valef. Ann. p. 179. C.*

(b) *ubi supr. p. 336. A.*

(c) ἀνθρώπους ἐν αὐτῇ πᾶν ἔθνος ἡλικιῶν τε σώματός, καὶ ψυχῶν ἀγωγῆς, βίης τε καὶ ἀνατροφῆς διαφόρων περιεληφότα, βασιλέων τε ποικίλοις ἔθνεσι, κ. λ. *ap. Fabr. p. 217. ap. Valef. 179. C.*

(d) *ap. Fabr. p. 219. in. ap. Valef. p. 180. A.*

Ch. lix. *Presbyter of Cesarea.*

343

“ likewise a great variety of sufferings, and  
“ consequently different crowns for the vic-  
“ tors.” This plan the author proposes at  
the begining, and afterwards fills up, as he  
sees good.

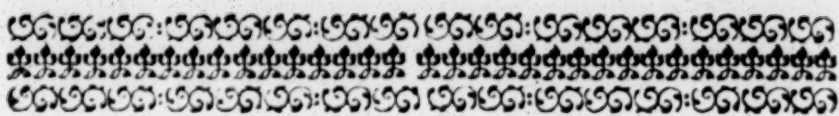
A. D.

294.

I think, these considerations, added to the  
foregoing, may be sufficient to shew, that  
this piece is a forgerie.

The length of these critical remarks, I  
hope, will be excused. If we are not upon  
our guard, we shall have nothing but fable,  
instead of historie.





## CHAP. LX.

PHILEAS, *Bishop of Thmuis in Egypt* : and PHILOROMUS, *Receiver General at Alexandria.*

A. D.  
296.

“PHILEAS, says (a) *Jerome*, of a city  
“ in *Egypt*, called *Thmuis*, of a noble  
“ familie, and large estate, accepted an epif-  
“ copal charge. He wrote an excellent book  
“ in praise of the Martyrs. After a long de-  
“ bate with the Judge, who commanded  
“ him to sacrifice, he was beheaded for Christ  
“ under the same persecutor, by whose orders  
“ *Lucian* suffered at *Nicomedia*.”

*Jerome* means the Emperour *Maximin*.  
But learned men are not agreed about the  
year of this good man's martyrdom. By *Cave*

(b) it

(a) Phileas de urbe Ægypti, quae vocatur Thmuis, nobili genere, et non parvis opibus, suscepto episcopatu elegantissimum librum de martyrum laude composuit. Et disputatione actorum habita adversus judicem, qui eum sacrificare cogebat, pro Christo capite truncatur, eodem in Ægypto persecutionis auctore, quo *Lucianus* *Nicomediae*. *De V. I.* c. 78.



(b) it is placed in 311. by (c) *Basnage* in 311. or 312. by (d) *Tillemont* after 306. and before the edict in 311. or 312. The place of his martyrdom is now, I think, generally allowed to be (d) *Alexandria*, though (e) *Valesius* once inclined to *Thebais*. A. D.  
296.

*Phileas* flourished, as *Cave* computes, near the end of the third centurie, about the year 296. It is likely, that *Thmuis* was the place both of his nativity and his episcopate.

*Eusebe* in his Ecclesiastical Historie has a long passage of a letter of *Phileas* to the Christians at *Thmuis*: which is generally reckoned to be the same that *Jerome* calls *A book in praise of the Martyrs*.

*Eusebe* at the same time gives an account of the martyrdom of *Philoromus*. And there are still extant (f) Acts of the martyrdoms of these two persons, which are esteemed genuine and sincere by (g) *Tillemont*, and (h) *Ruinart*. And indeed they are in the  
main

(b) *H. L. in Philea.*

(c) *Ann. 312. n. 18.*

(d) *Mem. Ecc. S. Phileas, &c. T. v. P. 3. p. 173. et note v.*

(d) *Vid. Basnag. ib: n. 19. et Ruinart. Act. Mart. p. 494.*

(e) *Annot. in Euseb. l. 8. c. 9.*

(f) *ap. Ruin. Act. M. p. 494 — 496.*

(g) *as before, p. 163, &c.*

(h) *ubi supra, p. 493, 494.*

A. D.  
296.

main agreeable to *Eusebe*. But yet it seems to me, that they have been interpolated. At lest I am of opinion, that they are not to be relyed upon, as sincere and uncorrupt. For which reason I shall not make any use of them. But I shall immediatly transcribe *Eusebe*'s historie of the death both of *Phileas* and *Philoromus*, with a part of the just mentioned passage of the letter writ by the former,

Our Ecclesiastical Historian then, having mentioned divers other instances of heroic courage and firmnesse of mind in the cause of truth, adds: ' And (i) these are indeed  
' admirable. But yet more admirable are  
' they, who distinguished by their wealth,  
' high birth, honours, learning and eloquence,  
' preferred before all other things true re-  
' ligion and faith in Jesus Christ. Among  
' these was *Philoromus*, who bore no ordi-  
' nary office, but was the Emperour's Re-  
' ceiver-General at *Alexandria*: and, as be-  
' came his high station in the Roman go-  
' vernment, daily heard causes, attended by  
' a guard

(i) Θαυμάσιον μὲν ἐν ᾧ ἔσται· ἐξαιρέτως δὲ ἐκείνοι θαυμα-  
σιώτεροι, οἱ πλεόντων μὲν καὶ ευγενείᾳ, καὶ δόξῃ, λόγῳ τε καὶ φιλο-  
σοφίᾳ διαπρέψαντες, κ. λ. *Eus. l. 8. c. 9. p. 301. C. D.*  
302.

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‘ a guard of soldiers. *Phileas* likewise, Bi-  
 ‘ shop of the church at *Thmuis* : who had  
 ‘ with reputation discharged all public of-  
 ‘ fices in his own countrey, and was emi-  
 ‘ nent for his philosophical learning : When  
 ‘ many of their kindred, and other honor-  
 ‘ able friends, and some of the magistrates,  
 ‘ and even the Judge himself advised them  
 ‘ to take pity upon themselves, and to con-  
 ‘ sider their wives and children, would not  
 ‘ by all their entreaties be induced, out of a  
 ‘ regard to their own life, to transgress the  
 ‘ divine laws concerning denying and con-  
 ‘ fessing our Saviour : but with a manly and  
 ‘ courageous and philosophic mind, or rather  
 ‘ with a religious heart truly devoted to  
 ‘ God, having withstood all the threatenings  
 ‘ and abuses of the Judge, they were both  
 ‘ beheaded.

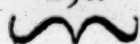
‘ But (k) forasmuch as we sayd, that  
 ‘ *Phileas* was eminent for learning ; let him  
 ‘ be produced, as his own witnesse. At the  
 ‘ same time that he shews what he himself  
 ‘ was, he will relate the martyrdoms that  
 ‘ happened in his time at *Alexandria* much  
 ‘ more exactly than we can do. Thus then  
 ‘ he writes in his Epistle to the people at  
 ‘ *Thmuis* :

(k) *ib. cap. x. p. 302. B. &c.*



A. D.

296.



Philip. ii.  
6. 7.

*Thmuis :* “ All (*l*) these ensamples and  
 “ patterns and excellent admonitions being  
 “ set before us in the divine and sacred Scrip-  
 “ tures, the blessed Martyrs among us with-  
 “ out hesitation fixing the eye of their soul  
 “ upon God over all, and willingly embrac-  
 “ ing death for the sake of religion, sted-  
 “ fastly adhered to their calling: knowing,  
 “ that (*m*) our Lord Jesus Christ became  
 “ man for our sake, that he might destroy  
 “ all sin, and afford us helps for obtaining  
 “ eternal life: *For he did not earnestly desire*  
 “ *to appear like God, but made himself of no*  
 “ *reputation, taking the form of a servant.*  
 “ *And being found in fashion as a man, he*  
 “ *humbled himself unto death, even the death*  
 “ *of the crosse.* Wherefore (*n*) also these  
 “ Martyrs full of Christ, *earnestly desiring*  
 “ (*A*) the

(*l*) Τέτων ἀπάντων ὑποδειγμάτων ἡμῖν καὶ ὑπογραμμάτων,  
 καὶ καλῶν γνωρισμάτων ἐν ταῖς θείαις καὶ ἱεραῖς γραφαῖς, κ. λ.  
*ib. C.*

(*m*) — τὸν μὲν κύριον ἡμῶν ἰσοῦν χριστὸν εὐρόντες ἐναν-  
 θρωπήσαντα δι’ ἡμᾶς, ἵνα πᾶσαν μὲν ἁμαρτίαν ἐκκόψῃ, ἐφό-  
 δια δὲ τῆς εἰς τὴν αἰώνιον ζωὴν εἰσόδου ἡμῖν κατέβηται· καὶ  
 γὰρ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ· ἀλλ’ ἑαυτὸν ἐκέ-  
 υωσε μορφῇ δουλοῦ λαβών. *ib. p. 302. C. D.*

(*n*) Διὸ καὶ ζηλώσαντες τὰ μείζονα χαρίσματα οἱ χριστο-  
 φόροι μάρτυρες, *ib. D.*

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(*A*)  
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“ (A) *the greatest gifts*, endured not once A. D.  
296.  
 “ only, but some of them often, all kinds  
 “ of pains and tortures that can be invented. 1 Cor. xii.  
31.  
 “ And though the officers did their utmost  
 “ by words and deeds to terrify them; they  
 “ were not disheartened, *because perfect love* 1 John iv.  
18.  
 “ *casteth out fear.*”

I omit the rest, which may be seen in  
*Eusebe* himself, who having finished his ex-  
 tracts adds: ‘ These (o) are the words of a  
 ‘ true Philosopher, and a Martyr filled with  
 ‘ the love of God: which, when in prison,  
 ‘ before the final sentence of the Judge, he  
 ‘ sent to the people under his care: partly in-  
 ‘ forming them what were his own circum-  
 ‘ stances, partly exhorting them to hold fast  
 ‘ the faith of Christ, even after his death,  
 ‘ which was then near at hand.’

Here are, I think, three references to books  
 of the New Testament; the first Epistle to  
 the *Corinthians*, and the Epistle to the *Phi-*  
*lippians*, and the first of St. *John*. We see  
 by this short passage, what great regard the  
 Christians of those times had for the holy  
 Scrip-

(A) St. Paul there says, *the best gifts*, τὰ χαρίσματα  
 τὰ κρείττονα. But afterwards ch xiii. 13. he says, *the great-*  
*est of these is charity*, μέζων δὲ τῶν ἡ ἀγάπη.

(o) *ib.* p. 304. B.

A. D.  
296.

Scriptures : and how apt they were to cloth their own thoughts in expressions borrowed from them.

I suppose likewise, that none will dispute my interpretation of that phrase, which in our English translation is rendred, *thought it not robbérie to be equal with God*. For it is here evidently used and understood by *Phileas*, as expressive of our Lord's humility, not of his dignity and greatnesse. In the like manner have we already observed that expression understood by several (B) ancient Christian writers.

I would just observe, that at the end of the passage, cited by *Eusebe*, *Phileas* quotes some precepts of the Old Testament, as (p) sacred Scripture.

*Phileas* is elsewhere mentioned by (q) *Eusebe* among other Bishops of *Egypt*, who suffered martyrdom in *Diocletian's* persecution.

(B) See Vol. 3. p. 398. Vol. 4. p. 814. and in this Vol. p. 92. and 270.

(p) ἤδεσαν γὰρ τὰ ὑπὸ τῶν ἱερῶν γραφῶν ἡμῶν προορισθέντα. *ib.* p. 304. B.

(q) l. 8. c. 13. p. 308. C.

C H A P.

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P E

I.

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CHAP. LXI.

PETER, *Bishop of Alexandria, and*  
*the MELETIANs.*

I. *Peter, his Historie, and Works, and*  
*Testimonie to the Scriptures.* II. *The*  
*Meletians, their Historie, and Time.*

I. **I**N the year of our Lord 300. *Peter* A. D.  
 succeeded *Theonas* at *Alexandria*. In <sup>300.</sup>  
*St. Jerome's Chronicle* (a) he is called the  
 sixteenth Bishop of that church, and is sayd  
 to have had a glorious Martyrdom in the  
 ninth year of the persecution. But *St. Je-*  
*rome* has not given this Bishop of *Alexandria*  
 a place in his Catalogue among other emi-  
 nent writers of the church. Nor do I re-  
 member, that he has any where quoted him.  
 However *Peter* is now generally reckoned  
 an author. Several things are ascribed to him.

*Peni-*

(a) Alexandrinae ecclesiae sextusdecimus post Theonam  
 episcopus ordinatur Petrus, qui postea nono persecutionis anno  
 gloriose martyrium perpetravit. *Hieron. Chr. p. 179.*

A. D.

300.

*Penitential (b) Canons*, supposed to (c) have been drawn up by him in the fourth year of the persecution under *Diocletian*, in the year of Christ 306. for the sake of such as had some way lapsed under the severities they had endured, or through fear of suffering.

A work, entitled (d) *De Divinitate*, quoted in the Councils of *Ephesus* and *Chalcedon*.

A Discourse (e) *Of Easter*, which is not (f) allowed by all to be his.

*Peter* is several times mentioned by *Eusebe* in his *Ecclesiastical History*. It appears to me worth the while to transcribe all his passages: though some notice has been already taken of them at the beginning of the articles of *Theonas*, and *Pierius*.

“ *Theonas* (g) having born the episcopal  
“ office nineteen years was succeeded by  
“ *Peter*,

(b) *Vid. Labbei Concil. T. i. p. 955 — 968.*

(c) Scripsit quarto persecutionis Diocletianae anno, Christi 306. eorum causa, qui in praedicta persecutione lapsi essent, librum de Poenitentia: ex quo supersunt hodie canones 15. variis poenitentium casibus accommodati. *Cav. H. L. in Petro.*

(d) Alium item librum de Divinitate. *Cav. ib. Vid. Labb. Concil. Tom. iv. p. 286. C. D. E.*

(e) Scripsit etiam tractatum de Paschate. Testantur id, quae habemus hodie hujus operis fragmenta. *Cav. ib. p. 16.*

(f) *Vid. Cav. ut supra, Basnag. Ann. 306. n. xiii. f.*

(g) *Enf. H. E. l. 7. c. 32. p. 289. 290.*

“ *Peter*, who obtained great (*b*) honour  
 “ during his episcopate, which he held twelve  
 “ years. He governed the church three years  
 “ before the persecution. The rest of his  
 “ time he passed in a more strict and mor-  
 “ tified course of life, but still without neg-  
 “ lecting the common good of the churches.  
 “ For which reason in the ninth year of the  
 “ persecution he was beheaded, and obtained  
 “ the crown of martyrdom.”

A. D.

300.

In another place, giving an account of  
 those presidents of the churches, who had  
 demonstrated the sincerity of their faith by  
 laying down their lives, in the late persecu-  
 tion, he says: “ But (*i*) of those, who in  
 “ *Alexandria*, and throughout *Egypt* and  
 “ *Thebais*, gloriously finished their course,  
 “ none more fit to be first mentioned, than  
 “ *Peter*, Bishop of *Alexandria*, a (*k*) most  
 “ excellent teacher of the Christian doctrine.  
 “ And among his Presbyters *Faustus*, *Dius*,  
 “ and *Ammonius*, were perfect Martyrs of  
 “ *Christ*: as were also *Phileas*, *Hefychius*,

A a

“ *Pachy-*

(*b*) — ἐν τοῖς μάλιστα καὶ αὐτὸς διαπρέψας ἐφ’ ὅλοις  
 δυοκαίδεκα ἐνιαυτοῖς. *ib.* p. 289. D.

(*i*) *ib.* l. 8. c. 13. p. 308. B. C.

(*k*) θεῶν τι χρῆμα διδασκάλων τῆς ἐν χριστῷ θεοσεβείας.  
*ibid.*



A. D. 300. “ *Pachymius* and *Theodorus*, Bishops of divers churches in *Egypt*.”

Once more : “ About (*l*) the same time  
 “ also *Peter*, who with so much reputation  
 “ presided over the church at *Alexandria*,  
 “ an (*m*) ornament to the episcopal character,  
 “ both for the holiness of his life, and his  
 “ laborious application in studying and ex-  
 “ plaining the sacred Scriptures, without any  
 “ crime of any kind layd to his charge, be-  
 “ yond all expectation, on a sudden, for no  
 “ other reason but the will of *Maximin*,  
 “ was taken up and beheaded.”

Our Bishop is several times mentioned, and called Martyr, by (*n*) St. *Athanasius*. I shall take notice of two places. In one of them he observes : “ *Peter* (*o*) was Bishop here  
 “ before the persecution, and in the perse-  
 “ cution was also a Martyr.” In the other he intimates, that *Peter* suffered at the end of the persecution, or even after it was over : as his manner of writing may be thought to imply. Which too seems to

(*l*) *ib. l. 9. c. 6.*

(*m*) θεῶν ἐπισκόπων χρῆμα, βίη ἀρετῆς τε ἕνεκα, καὶ τῆς τῶν ἱερῶν λόγων συνασκήσεως, κ. λ. *ib. p. 351. C.*

(*n*) *Apol. contr. Arian. n. xi. p. 133. D. Ep. ad Episc. Æg. et Lib. n. 23.*

(*o*) *Apol. contr. Arian. n. 59.*

to be agreeable to what *Eusebe* said just now of *Peter's* having been arrested and beheaded on a sudden, and beyond all expectation. The words of *Athanasius* are these: " But  
 " (p) when the persecution had ceased, and  
 " the blessed Bishop *Peter* had suffered martyrdom, *Antonie* removed, and returned  
 " to his monasterie."

*Sozomen* says, that (q) *Peter* fled in the time of the persecution. I suppose he must mean some retirement, which was free from blame. *Sozomen* himself does not pass any censure upon it. And *Eusebe* has represented *Peter's* episcopate, as so illustrious, and every way worthie of commendation, that it is not easie to admit the suspicion of any improper conduct. However, that expression of *Sozomen*, and what *Eusebe* says of *Peter's* strict course of life, though without at all neglecting the care of the churches, may lead us to think, that for a large part of the persecution he lived in some private place, unknown to the instruments of the persecution; where however Christian people had access

A a 2

to

(p) Ἐπειδὴ δὲ λοιπὸν ὁ διωγμὸς ἐπάυσατο, καὶ μεμαρτύρηκεν ὁ μακαρίτης ἐπίσκοπος πέτρος, ἀπεδήμησεν, κ. λ. *Vis. S. Anton. n. 47.*

(q) — φεύγουντ' διὰ τὸν τότε διωγμὸν. *Soz. l. i. c. 24.*

*A. D.* 300. *to him, and received his advices and instructions.*

*Theodoret* styles *Peter* (r) a most excellent person, and a victorious combatant, who in the time of wicked tyrants obtained the crown of martyrdom. Again, he calls him (s) divine *Peter*.

*Testimonie  
to the  
Scriptures.*

I do not intend to make any long extracts out of *Peter's* book of Canons, or Canonical Epistle, the only piece of his that remains, if indeed it be his. I would however observe, that he resolves all his cases by the authority of the holy Scriptures : and that here are cited the Gospels of *Matthew*, *Mark*, and *Luke* ; the Acts of the Apostles, very largely ; several Epistles of *Paul*, particularly that to the *Hebrews*, as (t) the Apostle's, intending *Paul* ; and the first Epistle of *John*. In the fragment of his book *De Divinitate* are cited (u) the beginning of *John's* Gospel, several

(r) — μετα πέτρου ἐκεῖνου τὸν νικηφόρον ἀγωνιστὴν, ὃς ἐπὶ τῶν δυναστεῶν ἐκείνων τυράννων τῷ μαρτυρίᾳ σέφανου ἀνεδήσατο. *Thdr.* l. i. c. 2. p. 7.

(s) τῷ θεοτάτῳ πέτρῳ, κ. λ. *Id.* l. i. c. 9. in.

(t) — ἐμὴ, ὡς λέγει ἀπόστολος, ἐπιλίπει δ' αὖ ἡμᾶς διηγούμενος ὁ χρέν. [Hebr. xi. 32.] *Can. ix. ap. Labb. T. i. p. 962.*

(u) *ap. Labb. Conc. T. 4. p. 486. C. D. E.*



several Epistles of *Paul*, and the first of *Peter*.

II. In the time of *Peter* arose the *Meletian* controverſie, or ſchiſm, as it is uſually called: which, as (x) *Tillemont* obſerves, ſubſiſted for the ſpace of an hundred and fifty years, not being extinct in the time of *Theodoret* and *Socrates*.

A. D.

306.

The Meletians.

I do not reckon myſelf obliged to give a particular hiſtorie of that affair: But I beg liberty to ſay, that I cannot eaſily aſſent to *Athanaſius's* account of the riſe and occaſion of it, which is to this purpoſe: “ *Peter* (y) “ in a full ſynod of Biſhops depoſed *Meletius*, an *Egyptian* Biſhop; who was convicted of ſeveral crimes, and particularly “ of having ſacrificed. *Meletius* neither appealed to another ſynod, nor took any pains to vindicate himſelf, but preſently “ made a ſchiſm. And to this day (z) his “ followers inſtead of Chriſtians are called

A a 3

“ *Mele-*

(x) *St. Pierre d'Alexandrie. Art. 8. Mem. Ec. T. v. P. 3. p. 111.*

(y) “Οὐτὸς Μελίτιον, ἀπὸ τῆς αἰγύπτου λεγόμενον ἐπίσκοπον, ἐπὶ πολλαῖς ἐλεγχθέντα παρανομίαις, καὶ θυσίᾳ, ἐν κοινῇ συνόδῳ τῶν ἐπισκόπων καθέειλεν, κ. λ. *Athan. Ap. contr. Arian. n. 97. T. i. p. 177.*

(z) Καὶ ἀντὶ χριſτιανῶν, μελιτιανοὶ μέχρι νῦν οἱ τῆς ἐκείνου μερίδος ὀνομάζονται. *ibid.*

A. D. 306. " *Meletians*. From that time *Meletius* took  
 " great liberties in calumniating *Peter*, and  
 " then *Achillas*."

There are several considerations tending to weaken the credit of this account: 1. *Athanasius* is a prejudiced person. After the Council of *Nice*, if not before, the *Meletians* (a) joyned interests with the *Arians*. And, certainly, they were always enemies to the Bp. of *Alexandria*. 2. *Athanasius* writes with passion. *Meletius*, he says, was convicted of many crimes. But he does not name them. He only mentions sacrificing. Nor is it likely, that the *Meletians* quited the name of Christians. They were often called *Meletians* by others, and sometimes, possibly, by themselves. But to say, that instead of Christians they were called *Meletians*, is invidious. How unreasonable is this in *Athanasius*, when *Meletius* and his followers at first, and for a good while, if not all along, agreed with him in every point of doctrine! *Epiphanius* (b) to whom (c) others assent, expressly says, that

(a) Vid *Socrat. H. E. l. i. c. 6. p. 14. Sozom. l. 2 c. 21.*

(b) Σχίσμα ἐποίησεν, ἐμὴν μεταλλαγμένῃ τὴν πίστιν γεγέννηται. *Epiph. H. 68. n. i. Vid. ib. reliqua.*

(c) Ἀλλὰ ταῦτα μὲν τῇ ἐκκλησίᾳ φρονῶν. *Theodoret. H. F. l. 4. c. 7. p. 239.* Ἀλλ' ἐκείνῳ μὲν ἑδὲν τῶν τῆς εὐσεβείας δογμάτων ἐκαινοτόμησεν. *Id. ib. p. 240.*

that *Meletius* made a schism, but attempted not any innovation in the faith. Nor does (A) *Athanasius* differ from them. 3. If *Meletius* had been convicted of apostasie, or of sacrificing to idols in time of persecution, the sentence passed upon him and his adherents in the Council of *Nice* would have been different. What it was, may be seen in several (d) ancient writers of ecclesiastical historie. 4. *Meletius* (e) always complained of injustice. 5. And moreover (f) he had a numerous party on his side, no less than (g) eight and twenty Bishops, and many good men: which could not have been, if he had been known to have fallen so greatly in the time of the persecution. 6. There are other accounts, and *Athanasius* is almost singular. *Socrates* (h) indeed speaks to the like purpose,

A. D.  
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because

(A) This appears, in that *Athanasius* calls the *Arians* heretics, the *Meletians* schismatics only, and thus distinguisheth their several crimes. Ἀλλ' οἱ μὲν πρὸ πεντήκοντα καὶ πέντε ἐτῶν χρισματικοὶ γεγονόασιν· οἱ δὲ πρὸ τριάκοντα καὶ ἑξ ἐτῶν ἀπεδείχθησαν αἰρετικοί, κ. λ. *Ep. ad Episc. Æg. et Lib.* n. 22. T. i. p. 293.

(d) *Vid. Socrat. l. i. c. 9. Sozom. l. i. c. 24. Thdrt. H. F. l. 4. c. 7.*

(e) ἠδικῆσθαι μὲν ἔλεγεν ἑαυτὸν, κ. λ. *Socrat. l. i. c. 6. p. 14. C. Conf. Thdrt. l. i. c. 9. in.*

(f) *Vid. Epiph. H. 68. n. 2. 3. et 5.*

(g) *Vid. Athan. Ap. contr. Arian. n. 71. p. 187.*

(h) *Socr. ubi supr. p. 14. B. Vid. not. (e).*



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because he transcribes *Athanasius*. But according to *Epiphanius*, *Meletius* (i) was a Confessor. And the controversie between the Bishop of *Lycopolis* in *Thebais* and the Bishop of *Alexandria* was owing to their different sentiments concerning the manner of receiving such as had lapsed in the persecution, *Peter* (k) being more mild and merciful than *Meletius*. *Sozomen* makes the fault of *Meletius* to have been this, that (l) when *Peter* had fled, *Meletius* usurped a power of ordaining where he had no right. Nor is there any thing layd to his charge by the Council of *Nice*, as the ground and reason of their sentence, but (m) the rashness and presumption of his ordinations, and the obstinacie and contumacie of him and his adherents in maintaining them. *Theodoret* indeed does in one place say, following *Athanasius*, it is likely,

(i) *Epiph. ib. n. 1. 2.*

(k) Ὁ δὲ ἀγιώτατος πῆτερ εὐσπλαγχνὸς ὢν, κ. λ. *Epiph. ib. n. 3. in.*

(l) — πῆτερ — φεύγοντος διὰ τὸν διωγμὸν, τὰς διαφέρουσας αὐτῷ χειροτονίας ἐφῆρπασε. *Sozom. l. i. c. 24.*

(m) Ἐλείπετο δὲ τὸ κατὰ τὴν προπέτειαν μελιτίε, καὶ τῶν ὑπ' αὐτῇ χειροτονηθέντων. *ap. Socr. l. i. c. 9. p. 28.* — λογιζομένη τὸ προπετές καὶ ἑτοιμον εἰς χειροτονίαν μελιτίε, καὶ τῶν τὰ αὐτὰ φρονούντων. *Sozom. ubi supra. Vid. et Thdr. l. i. c. 9.*

likely, that (n) *Meletius* was convicted of some crimes. But he does not seem to know what they were, nor to have any good assurance of the facts. And in another place, speaking of *Meletius*, all he lays to his charge is ambition, or love of dominion (o) in ordaining Bishops and other Clergie out of his own province, where he had no jurisdiction.

Upon the whole I think there is not sufficient ground to admit the truth of what *Athanasius* says of *Meletius*'s sacrificing. It is more likely, that it is a storie forged by some angrie people with a view to discredit the *Meletian* cause: which storie *Athanasius* too readily received.

*Samuel Basnage*, of *Flottemanville*, in his *Exercitations* published in 1692. disputes (p) the truth of that account. But in his *Annals* published

(n) — ἐπὶ τισὶ παρανομίαις διελεγχθεὶς, κ. λ. *Theodrt.* l. i. c. 9. in.

(o) Μελέτιος τις ἐπίσκοπος κατὰ τῆς ἀλεξάνδρου τῆς μεγάλης σασιάσας ἡγεμονίας, πολλαῖς πόλεσι καὶ ἐπισκόπους ἐχειροτόνησε, καὶ πρεσβυτέρους, καὶ — καὶ καινῆς ἀρέσεως προσατεύων, ἀλλὰ ταῦτα μὲν τῇ ἐκκλησίᾳ φρονῶν, τὸ δὲ τῆς φιλαρχίας ἐσδεξάμενος πάθῃ. *Id. H. Fabr.* l. 4. c. 7.

(p) Hoc affirmat *Athanasius*, — tantique testis auctoritas apud me plurimum valet. — Verumtamen nonnullas de *Meletii* idololatria dubitandi causas suggerunt *Theodoretus*, *Epiphanius*, *Nicaena Synodus*. — Haec sunt quae de *Meletiana* idololatria suspensum detinent. — *Basn. Exercit.* p. 307. 308. *Ultraj.* 1692.

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published in 1706. he writes (*q*) as if he had quite forgot what he had once sayd. Which needs not, however, to be reckoned very strange in an author, who writes a great deal.

In composing the argument here offered I have had no regard to that in *Basnage's* Exercitations, which I did not observe till afterwards. These thoughts arose in my mind in reading *Athanasius*, and comparing him with other ancient writers.

It is disputed among learned men, when this schism began. *Baronius* (*r*) placeth it in 306. *Basnage* (*s*) in his Annals, before cited, contends for the same date. *Pagi* is altogether (*t*) for 301. or 302. *Tillemont* (*u*) carefully examines the merits of each opinion without determining the point.

It

(*q*) Vera praedicasse Socratem, testis est omni exceptione major Athanasius. — At falso contaminari Epiphaniai narrationem extra dubium est. Cum enim Epiphania antiquior, et rerum Aegypti, ubi schisma Meletianum exortum est, longe peritior Athanasius scriptum reliquit, Meletium idolis sacrificasse, fide quoque dignior est. *Basn. Ann. Pol. Ec. A. 206. n. 14. Roterod. 1706.*

(*r*) *Baron. Ann. 306. n. 44.*

(*s*) *Basn. Ann. 306. n. 15.*

(*t*) *Ann. 306. n. 29. 30.*

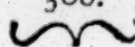
(*u*) *Mém. Ec. S. Pierre d'A. Art. 8. et not. 8. T. v. P. 3. p. 111. et 301.*

It seems to me, that all the accounts and testimonies above cited, which speak of this controverſie, as ariſing in the time of *Peter*, and after the begining of the perſecution, ſhould lead us to pitch upon the year 306. or thereabout : when *Peter*, as is ſuppoſed, put out his canons, and, as is likely, began to live more retired than he had done. Then, probably, *Meletius* began to ordain Biſhops and other Clergie, where he ſhould not.

The only thing, that leads to the year 300. or 301. or 302. is a paſſage of *Athanaſius* in a piece ſuppoſed to have been written in (x) 356. Where he ſays, that (y) the *Meletians* had been ſchiſmatics above five and fifty years. Upon which I would obſerve, that poſſibly the numbers in *Athanaſius* have been altered : or, he might write in haſte, and miſtake through forgetfulneſſe : or, finally, it is not impoſſible, that for ſome reaſon or other, affecting his mind at that time, he might chooſe to aſcribe a very early date

(x) *Vid. Athanaſ. Opp. Ed. Bened. T. i. p. 177. not. (c) et p. 269.*

(y) ἔ γάρ ὀλίγοι ἐσὶν ὁ χρόνος· ἀλλ' οἱ μὲν πρὸ πεντήκοντα καὶ πάντε ἐτῶν χισματοικοὶ γεγονόασιν· οἱ δὲ πρὸ τριάκοντα καὶ ἐξ ἐτῶν ἀπεδείχθησαν αἱρετικοὶ, καὶ τῆς ἐκκλησίας ἀπεβλήθησαν ἐκ κρίσεως πάσης τῆς οἰκουμενικῆς συνόδου. *Ep. ad Epiſc. Eg. et Lib. n. 22. p. 293.*

A. D. 306.  date to that schism. I add, that in the same place *Athanasius* says, " It (z) was six and " thirty years since the *Arians* were declared heretics, and cast out of the church " by the judgement of an ecumenical Council." Which might induce us to think, that piece must have been writ in the year 361. or 362. that is, six and thirty years after the Council of *Nice*, when the *Arians* were condemned : if there were not some cogent reasons, shewing that Epistle to have been writ in 356. And (a) notwithstanding what the Benedictin editors say, it is more reasonable to carry on the number, *thirty six*, through the whole sentence, than to confine it to the first part of it, *declared heretics*, and to understand thereby some declaration, different from that of the Council there spoken of. I do not therefore see any good reason, why this passage of *Athanasius* should oblige us to think the *Meletian* controversie arose before the year 306.

(z) See note (y).

(a) Verum hunc locum par est ita distinguere, ut verbum, ἀπεδείχθησαν, sunt declarati, ad Alexandrum Alexandrinum referantur, qui nimirum in Synodo Alexandrina Arium haereticum primus declaravit ; cetera autem quae sequuntur, Nicenae attribuantur Synodo. *Ubi supr. p. 269. n. 4.*

A NOTE



A N O T E

U P O N

C H A P. XLVII.

NOVATUS, *otherwise called* NOVATIANUS. *p.* 10.

That his Name is NOVATUS.

IT is commonly sayd by learned moderns, that the Greek writers of the church have mistaken the name of Cornelius's rival, calling him Novatus, and confounding this Presbyter of Rome with the Presbyter of Carthage: whereas, his name, they say, was Novatianus, or Novatian. So Cave, and Ruinart, and Petavius, not to mention any more. *Hosce duos nominum similitudine decepti perpetuo fere confundunt scriptores Graeci. Cav. H. L. in Novatian. Quin et ad ipsum Novatianum, quem Eusebius Novatum vocat, Graecorum more, qui Novati et Novatiani nomina saepius confundunt. Ruin. Act. M. Sinc. et Sel. de S. Dionys. Alex. n. vii. p. 180. Graeci enim Novatum et Novatianum inter se confu-*

confuderunt, similitudine nominum decepti. Quo in errore fuit Eusebius noster. *Vales. Annot. in Euseb. l. 6. c. 45.*

1. My first argument therefore in support of the present assertion is, that *this Presbyter of Rome is generally called Novatus by the Greek writers*: by Eusebe, and Socrates, and Sozomen, and divers others. And I know of no reason, why they should be deceived herein. Eusebe had before him the letter of Cornelius to Fabius, Bp. of Antioch, and the letter of Dionysius of Alexandria to this Presbyter, and divers other letters of the same Dionysius upon the controversie about receiving the lapsed. And the two last mentioned ecclesiastical historians were well acquainted with the Novatians at Constantinople, who may be supposed to have known the name of the founder of their sect. Let me add here to all the Greek writers already mentioned Athanasius: Who expressly says, that the Novatians were so called from Novatus: ἀπὸ νοβάτου νοβατιανός. *Orat. i. contr. Ar. p. 407. B.*

2. *There are still remaining in Latin authors traces of their agreement with the Greek writers upon this head.* For this I allege the words of J. A. Fabricius: Eusebii et Rufini editiones νοβάτω, Novato vi. 45. Sed Novatiano utique fuit illi nomen, non Novato, qui episcopum Romanum se contra Cornelium ordinari passus est anno 251, quo has ad eum literas Dionysius Alexandrinus exaravit. *Fabric. not. (f) ad Hieron. de V. I. cap. 69.*

Ruffin

Ruffin therefore in his translation of Eusebe, at the place referred to, has Novatus, as Fabricius owns. I shall next allege a passage taken from the notes of the Benedictin editors of St. Ambrose's works: Romana editio ubique Novatum fecit e Novatiano: qua mutatione inductus in errorem Petavius Ambrosium nostrum iis patribus a quibus ambo haeresiarchae inter se confunduntur, accensuit. Verum doctissimus vir fecus sensisset, si quam aliam editionem, aut quemlibet manu exaratum codicem consuluisset. *Not. in Ambros. de Poenit. l. i. cap. 3. p. 393.* Hence then I learn, that in the Roman edition of St. Ambrose's works is Novatus, where in other editions we now have Novatianus. Indeed the Benedictin editors of Ambrose say, that all the manuscripts have Novatianus. But in answer to this two things may be sayd: 1.) That it is likely the Roman editor did not put Novatus without some reason. 2.) It is very likely, that in some manuscripts of divers Latin authors the name of the Presbyter of Rome may be found writen Novatus. And what is to be farther offered will confirm this supposition. I therefore proceed in the second argument. The Benedictins themselves have so printed his name in their edition of St. Hilarie of Poictiers. Nam in urbe Roma sub Novato et Sabellio et Valentino haereticis factum concilium, ab Orientalibus confirmatum est. *Hilar. ex op. hist. Fragm. iii. p. 1320. F. Et vid. ibidem annotata.* Farther, I find his name frequently

frequently printed Novatus in the edition of St. Jerome's works by Martianay, a Benedictin likewise of the Congregation of St. Maur. Quid respondebit Novatus negans poenitentiam, &c? *Hieron. Comm. in Joel, cap. 2. p. 1358. in. Tom. 3.* Haec diximus, non quo juxta Novatum tollamus spem poenitentiae. *Id. in Amos, cap. v. p. 1407. m.* Faceffat itaque Novatus errantibus manus non porrigens. — *Id. in Ep. 38. al. 61. T. 4. p. 307.* Ego Origenem propter eruditionem sic interdum legendum arbitror, quomodo Tertullianum, Novatum, Arnobium, &c. *Ep. 56. al. 76. p. 589. ib.* Verum ne Montanus et Novatus hic rideant, &c. *adv. Jovin. l. 2. p. 195. m.* Non est loci hujus, ut poenitentiam praedicem, et quasi contra Montanum Novatumque scribens, dicam, &c. *ad Ocean. Ep. 84. al. 30. p. 659.* Montanus et qui Novati schisma sectantur, nomen sibi munditiae praesumfere. *in Ep. ad Tit. cap. i. p. 414. f.* I have put down all these passages out of Martianay's edition of Jerome's works, hoping I may relye upon him for the right readings. I observe indeed, that in the Index of matters at the end of St. Jerome's fourth Tome Martianay distinguishes between Novatian, and Novatus the Presbyter of Carthage: supposing, that where Jerome mentions Novatus he intends this last person, and not the Presbyter of Rome. But I believe, most learned men will think Martianay mistaken, Jerome plainly speaking of a writer, and the principal author

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author of the Novatian Sect. Therefore he must intend the Presbyter of Rome. For Cyprian's Presbyter is never reckoned a writer. And though the Benedictin editors of Ambrose affirm, that in the manuscripts of that father's work de Poenitentia, the name of this person is writ Novatian: yet there are certainly two, or more, Latin authors, who write it Novatus. Those Benedictins seem not able to deny it. They blame Petavius for reckoning Ambrose among the fathers, by whom these two Presbyters have been confounded. But they were not pleased to cite Petavius, nor to refer to the place where he speaks of this matter. I shall therefore transcribe here the passage, which I suppose to be intended by those Benedictins: Sic igitur Novatianorum secta ab ambobus illis auctoribus profecta, a posteriore praesertim, hoc est, Novatiano, magnum incrementum accepit. Sed Graeci, uti dixi, Patres unum duntaxat sectae conditorem nominant, Novatum sive *Ναυάτον*, Romanum Presbyterum: quemadmodum Euseb. l. 6. cap. 45. Theodoretus, Epiphanius hoc loco, Gregorius Nazanz. adeoque Socrates, — et complures alii. Imo etiam e Latinis Augustin. l. de Haer. Philastrius, Ambr. in L. de Poen. Distinguit autem Cyprianus passim in Epist. et Pacianus, ac Latini omnes, qui de hac haeresi subtilius disputarunt. *Petav. Animadv. ad Haer. lix. T. 2. Epiphan. p. 226.* Here then are two more Latin authors, to be added to the foregoing; Philaster, and

Augustin. Their words are these : Novatiani surrexerunt post persecutionem postremam a Novato quodam. — *Philast. de Haer. cap. 82.* Cathari, qui seipsos isto nomine, quasi propter munditiam, superbissime atque odiosissime nominant, secundas nuptias non admittunt, poenitentiam denegant, Novatum sectantes haereticum : Unde etiam Novatiani appellantur. *Aug. de Haer. cap. 38. Vid. eund. De Utilit. Jejun. cap. ix. n. 11. et contr. Crescon. l. 2. c. i. n. 2.* These are two material witnesses, Latin authors, who wrote professedly of heresies, and the later of them a man of great learning. I must add here, that Ruffin not only in his version of Eusebe, before taken notice of, but in his explication of the Creed likewise has Novatus : Et quod Novatus sollicitavit, lapsis poenitentiam denegando, et secundas nuptias, cum forte iniri eas necessitas exegerit, condemnando. *Symb. Ruf. ap. Hieron. T. v. p. 130. f.* Pelagius writes the name in the same manner : Quamvis ergo tota epistola contra Novatum sit, &c. *Pelag. in. 2 Cor. cap. ii. ap. Hieron. T. v. p. 1015.* In the decree of Gelasius his name is writ Novatus. *ap. Labb. Conc. T. 4. p. 1265.* I shall mention one author more : Fuerunt hi enim aliquando nobiscum, sed quodam Novato auctore disrupti sunt : non tamen haereticis coaequandi, quia non a confessione Catholica, sed a caritate dissentiunt. *Consult. Zach. et Apoll. l. i. c. 17. ap. Dacher. Spic. T. x. p. 89.* And I make no doubt, but the name of
our

our Roman Presbyter will be found so written in the manuscripts of many Latin authors, if consulted.

3. *The common appellation of this people shews, that the name of their leader was Novatus, not Novatian.* If his name had been Novatian, his followers would have been called by the Greeks *Νοβατιανῶσι*, or *Νοβατιανιστοῖ*, Novatianists : whereas they are always called by them *Νοβατιανοί* : and in like manner by the Latins Novatiani, Novatians, from Novatus. This is evident from the passage of Augustin, before cited : and from a passage in his answer to Cresconius a Donatist and Grammarian : *Tuque potius eis facis injuriam, cum scribis, in Latino sermone, non nisi Latinam regulam probans, Donatianos a Donato, sicut ab Ario et Novato Arianos et Novatianos, velles vocari. Contr. Crescon. l. 2. c. i. n. 2. T. ix.* To these passages innumerable others might be added. I recollect but one exception among the Latin writers : *Nec nos movet, frater carissime, quod in literis tuis complexus es ; Novatianenses rebaptizare eos, quos a nobis sollicitant. Cypr. Ep. 73. p. 198.* This passage is cited in Augustin in the same manner : *De Baptismo contra Donatistas l. 3. c. 12.* Therefore I do not dispute the genuineness of this reading. But no one will suppose, that this one instance can assure us of the right name of the author of the sect. For if his name had been Novatian, the common appellation of his followers would have been No-

vatianenses, or Novatianistae, and we should have found it continually in Latin authors : as we too, upon that supposition, should call them Novatianists, not Novatians. Nay though we had found these people several times called Novatienſes, it could not have amounted to a proof that their leader was called Novatianus, if there were a great deal of evidence to the contrarie. It is allowed, that the name of Pelagius is rightly so written in Latin, and his followers therefore generally called Pelagiani. Yet they are not seldom called Pelagianistae, a word derived immediatly from Pelagianus, not from Pelagius. But no body therefore concludes, that the name of their leader was Pelagianus, and not Pelagius. I put down only an instance or two of that way of writing the appellation of that sect. *Adversus Pelagianistas quoque novos nostrorum temporum haereticos — per annos fere decem laboravit. Possid. de Vit. August. cap. 18. — illosque Manichaeos, Donatistas, Pelagianistas, — ex magna parte defecisse, — congaudens. Id. ib.*

4. *I know not of any one, in any age, called Novatian, unless the person in dispute was so named.* But there have been many called Novatus : as Junius Gallio, Seneca's elder brother, born at Corduba in Spain : whose original name was M. Annaeus Novatus. Beside the Presbyter of Carthage under Cyprian, there was at that time a Bishop in Africa, named Novatus, who was present at the Council of Carthage in 256. *Vid. Cypr.*

Cypr. Tr. p. 230. Novatus, a Bishop, was present at the Council of Milevi in Africa in the year 416. *Vid. Augustin. Ep. 176. al. 92.* The same Novatus, or another Bishop of that name, is afterwards mentioned by Augustin in a letter writ about the year 429. *A sanctis fratribus et coepiscopis meis Urbano et Novato, qualis sis vir et quantus accepi. Aug. Ep. 229. al. 262.* A letter of Augustin writ in 405. is sent to one Novatus, supposed to be the same Novatus, Bp. of Sitifi, who was present at the Conference at Carthage in 411. *Vid. Aug. Ep. 84. al. 242. et August. Vit. a Benediclin. concinnat. l. 4. cap. 6. n. 4. et Collat. Carthag. n. 143. et 204.* There was formerly a place at Rome called *Thermae Novati*. From whom so called, I do not enquire. *Vid. Montfaucon. Diar. Ital. cap. 14. p. 203.* There is likewise a writer of this name, whose work indeed I never saw : but it is to be found in divers curious libraries. This is the title : *Novatus Catholicus de humilitate et Obedientia. Vid. Montf. Bib. Mss. T. i. p. 46. 67. 1373.* This consideration alone is sufficient to render it probable, that the person, of whom we are speaking, was called Novatus. For it is not likely, he should have a name, by which no other man was ever called.

5. *Some learned moderns seem to have supposed, that the name of this person was Novatus.* I guess, that Beaufobre and Lenfant were of this opinion ; because they write his name, in French,

B b 3

Novat :

Novat^s as may be seen in a passage formerly quoted, p. 97. note (x). In Du Fresne's Latin translation of the Paschal Chronicle the name Novatus is preserved. p. 271. D. 272. *A. Paris.* 1688. And I am apt to think, it will be found, (though this single instance only now offers itself to me;) that several learned moderns have kept the name Novatus in their Latin translations of Greek writers.

Obj. I can think of but one objection of moment: which is, that *this person's name is always writ Novatian by St. Cyprian*. And it must be owned, that this is a considerable difficulty. Nevertheless, I think it ought not to prevail against so much evidence as we have seen on the other side. The case seems to me to be this, Cyprian would have it, that his Presbyter Novatus was the principal author of the disturbances at Rome. [See before, *ch. xlvii. p. 46. 47.*] And therefore he called the Presbyter of Rome Novatian, as if he had been only a follower of Novatus of Carthage. And having once given him that name, he used it ever after. Moreover, having occasion, or being of himself mightily disposed, frequently to mention these two Presbyters together, no shorter way of distinguishing them could be thought of, than to call one Novatus, the other Novatianus. And St. Cyprian having often called him of Rome Novatian, I suppose he was without scruple followed by many Latin writers: though, I think, not universally.

verfally. Far from it. For we have feen above fufficient evidence, that notwithstanding Cyprian's way of writing, there were not a few ancient Latin authors, who always, or generally, called the Prefbyter of Rome, and Cornelius's rival, Novatus.

It will be thought by fome, that I have dwelt too long upon fo trifling a thing, as a man's name. But having long ago had doubts about it, I have chofen to put down here the collections I had made upon the point. Let others make what ufe of them they think fit.



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